The LUTHERAN

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LEARNING ABOUT THE ALTAR

Vacation school youngsters study church building

ol. 42, No. 47

AUGUST 24, 1960

"Thanks, Lord"

THE SERVICE was different. The pastor sat with the congregation during the sermon period while three laymen gave short talks about what their faith meant to them in their lives and work.

I was especially interested in what Bob had to say. He told how God had helped him and his family during a recent period of severe illness. He said their faith had been deepened by the time of trouble and trial and that they were grateful to God for restoring them to health.

"WE FELT it wasn't enough just to say, 'Thanks, Lord,' and to let it go at that," he continued. "Since we have recovered our strength, my wife and I have tried to do more in helping with the work of the church. I teach a Sunday school class and Mar active in the work of her women's gro

THAT'S TRUE, I thought. When I president of the society I could always c on her help. Whether it was a comm meeting, or baking a cake, or taking in the program, she always answered, be glad to help." Even if it meant put aside other plans, her church work c first.

Bob and Mary are faithful member the church. They really mean it when pray, "Help us to treasure in our hearts that our Lord has done for us and en us to show our thankfulness by lives g wholly to thy service."

—CAROL MENGERS JOHNSO

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● ONE REASON the church does not get the pastors it needs may be found in the church's approach to the recruitment of ministerial candidates, the secretary of the Ministerium of Pennsylvania believes. There has been too much talk of the sacrifices entailed in choosing the ministry as a profession and too little talk of the unique opportunities the church offers to qualified candidates, Dr. Claude Schick says about our "Men for the Ministry" campaigns (*page 11*).

● ANNE JORDHEIM, wife of a Norwegian Lutheran pastor now serving a rural congregation in Wisconsin, was a young girl in Germany when Hitler rose to power. Her family had close ties with the underground *Confessional Church* and its members. A quarter of a century later Mrs. Jordheim read the letters some of the people she knew had written before going to their death in Nazi concentration camps. From them she draws a conclusion that is valid for all Americans (*page 18*).

● WHAT DOES STATEHOOD for Alaska mean to the church? We asked our Pacific Synod correspondent, Olin Dasher, to report on the area which is under his synod's jurisdiction. Opportunities, Pastor Dasher writes (*page 22*), are great. So are the problems arising out of the economic situation of the new state and the emerging social issues on which the church must take a stand.

● OUR COVER shows the youngest pupils to populate the vacation church school of St. John's Church in Salisbury, N. C., getting a close look at their church's altar while assistant Pastor Robert Lineberger acts as guide. The picture, the analysis on *page 16* says, points up a trend: Increasingly churches take advantage of the informal atmosphere of vacation schools to give the youngest of their members some Christian education.

THE CHURCH IN THE NEWS

Lutheran total dips

Baptized membership in the world's Lutheran churches dropped slightly last year, according to statistics released by the Lutheran World Federation. Global total was 71,101,780, a net loss of 33,288 from the preceding year.

Major membership drop was in the largest Lutheran church in Germany, the Church of Saxony in the Soviet Zone. Membership reported by this church body was 3,800,000 or 613,699 less than one year ago. Emigration of refugees who have fled to western Europe and increased anti-church pressure by the Communist regime were factors in the drop. Gains by other churches were not enough to offset this loss.

The 61 churches affiliated with the LWF had a membership of 49,645,086. Other Lutheran churches and congregations reported 5,861,617 members. Largest body outside the LWF is the Lutheran Church—Missouri Synod of the U.S. Lutheran membership in Germany's union churches (Lutheran and Reformed) was given as 15,595,077.

Lutherans constitute the largest Protestant confession, embracing about one-third of the world's Protestants. Organized Lutheran churches are in 70 countries, the LWF reported. Largest single body is the 7-million-member Luther State Church of Sweden.

Lund-Quist resigns LWF post

Dr. Carl E. Lund-Quist, executive se retary since 1951 of the Lutheran Wor Federation, has resigned his post for re sons of health. The resignation was a nounced by Dr. Franklin Clark Fry, LW president, after a meeting of the feder tion's offices in Geneva on Aug. 3.

DR. CARL E. LUND-QUIST
He'll leave Geneva

The "unwelcome surprise" of D Lund-Quist's resignation "does not mea a new attack of illness," Dr. Fry sai He noted that Dr. Lund-Quist "looks an acts" well but "conscientiously believ that the executive secretaryship of th LWF demands a man who is not in peded by restricted vitality or physic handicap of any sort."

Last year Dr. Lund-Quist, who is 5 had two brief periods of hospitalizatio for hypertension. In November he su fered a "slight stroke" and was given five-month leave of absence. He had r

umed his duties in June, representing he LWF at the centennial convention of he Augustana Lutheran Church, of vhich he is a pastor.

Dr. Lund-Quist succeeded the late Dr. C. Michelfelder as head of the inter- ational Lutheran organization in 1951. He was elected for five-year terms in 952 at Hannover and in 1957 at Minne- polis. He had previously been head of he Department of Public Relations of he National Lutheran Council. He has ot announced his future plans.

Acting executive of the LWF will be he Rev. Kurt Schmidt-Clausen, Dr. Fry aid. Pastor Schmidt-Clausen, a German hurchman, had served for the past year s assistant executive secretary.

legroes invade churches

A new phase in the South's "sit-in" emonstrations opened on the first Sun- ay of August as small groups of Negro ollege students attended worship serv- es in six Atlanta Protestant churches hich do not have Negro members. Ne- roes had occasionally attended worship ervices in some of the churches in the ast, but the Aug. 7 effort marked the art of an organized campaign to in- grate the churches.

The "kneel-in" campaign was initiated y the Student Non-Violent Coordinat- ng Committee, of which Dr. Martin Lu- her King is an advisor. An Atlanta ommittee for human rights in the hurches also supported the movement.

Lonnie C. King, chairman of the com- ittee, said the Negro students "felt very ood about being received courteously nd without incident" at four of the hurches. He said the demonstration ould continue and would soon spread roughout the South. Dr. King added hat "college students all over the South" ould attend services at churches with all-white congregations this fall to help "rescue the church from its moral dilemma on the race issue."

Incidents are minor

The first week's demonstration did not touch off any major incident. However, at St. Mark's Methodist Church two Negro girls were at first prohibited from entering. Ushers then seated them with the congregation which heard newly elected Bishop John Owen Smith preach his first sermon after being named head of the Methodist Church's Atlanta area. Afterward, Bishop Smith shook hands with the visitors and thanked them for coming to hear him.

At the First Baptist Church, ushers refused to seat three Negroes among the church members, but permitted them to stand in the foyer throughout the service. "They were just a bunch of agitators," said F. Joe Vining, chairman of the ushers.

At the other four churches, the Negro students were seated without question.

Castro attacks Catholics

Warnings to Cubans about Communist influence in the government of revolutionary leader Fidel Castro had come chiefly from the Roman Catholic Church. In early August, a pastoral letter read at all masses expressed the sharpest criticism so far. Signed by top officials of the church's hierarchy in Cuba, the letter noted the close relations between Castro and the Soviet Union and said that "deceit and coercion" could lead "the Cuban people into a Communist regime."

Three days later Premier Castro exploded an attack against the church at a labor union gathering in a speech that lasted from midnight to 3 A.M. The Roman Catholic hierarchy was engaged in "systematic provocations" against his gov-

ernment at the instigation of the United States Embassy and Spanish dictator Generalissimo Francisco Franco, Castro alleged. "Fascist priests" were fighting his government, Castro said. "Those who condemn it (the Cuban revolution) condemn Christ, and they would be capable of crucifying Christ because he did what we are doing." The bearded Cuban made no reply to charges that his regime had close ties with Russia.

After Castro-inspired mobs had attacked churchgoers in several Cuban cities, Archbishop Evelio Diaz, acting prelate for Havana, threatened to close churches unless the government guaranteed safety for worshipers. "The church will be declared in silence," the archbishop warned, "so that the whole world will know what is happening in Cuba." No incidents were reported on Aug. 14, the Sunday after the prelate's threat.

Conference defers dispute

Doctrinal differences between members remained unsolved as the Synodical Conference ended its five-day biennial convention this month at Milwaukee (*see* THE LUTHERAN, *Aug. 17*). Delegates agreed to hold a recessed meeting after Easter, 1961, for a discussion of doctrine and practice. Major problem had been raised by the Wisconsin Synod and the Evangelical Lutheran (formerly Norwegian) Synod, which had accused the larger Missouri Synod of unscriptural practice in praying and working with other Lutherans. These three bodies and the Synod of Evangelical Lutheran Churches (formerly Slovak) make up the conference.

A committee of foreign theologians is to study and report on the doctrinal arguments, the conference decided. The report is to be made before the Evangelical Lutheran Synod holds its special convention in November to decide whether to not to withdraw from the conferenc

The conference also voted to explo possibility of expanding into an "inte national federation of confessional L therans." Sponsors said this was not i tended as a rival to the Lutheran Wor Federation, with which Synodical Co ference members are not affiliated. T LWF has about 50 million adherents; t Synodical Conference group would nu ber about three million.

Illegitimate births studied

Providing government aid for childr born out of wedlock was a "bonus f illegitimacy" and encouraged loose s behavior, some legislators had claime Several state legislatures took measur to exclude illegitimate children from th dependent aid program.

An 82-page study issued this mon by the U.S. Social Security Administr tion came to a different conclusio Rising amount of aid required by d pendent children was due more to i creased rates of divorce and deserti among married couples, the study foun Forty-five per cent of all families getti relief for needy children do so becau parents are divorced or separated, t agency said. Only 20 per cent of su families are headed by unwed mothe

The report admitted a 25 per cent i crease in illegitimacy since 1940—fr four in each 100 births to about five t day. It found that 87 per cent of t children born out of wedlock are su ported by parents, adoptive parents relatives. Causes of the higher rate births to unwed mothers were given failure of foreign-born parents to i tegrate into the American culture, mo tolerant attitudes toward illicit sex re tions and changing patterns of courtsh including "going steady" in early you

TO HEAD CHURCH IN INDIA
Dr. A. N. Gopal

Gopal heads India's Lutherans

Dr. A. N. Gopal of Guntur, president of the Andhra Evangelical Lutheran Church, has been elected president of the Federation of Evangelical Lutheran Churches in India. He succeeds Dr. Rajah B. Manikam, Bishop of Tranquebar and head of the Tamil Lutheran Church, who has filled the office for the last seven years.

The 257,109-member church which Dr. Gopal heads is India's largest Lutheran body. The federation is an association of ten such regional churches, of which seven are Lutheran World Federation members. Also associated with it are five "co-operating missions" which are agencies of LWF member-churches in the West. Total Lutheran membership in India is 657,603.

Chief business at the triennial conference which elected Dr. Gopal was planning for establishment of a board of missions to co-ordinate the mission activity which the FELC's churches have been conducting in India and in other regions of Asia.

New drama about Luther

Martin Luther, who has in recent years been seen by millions on motion picture and television screens, will tread the boards of the legitimate theater this fall. The early years of the Reformer's career are the subject of a play scheduled to open in November at London's Royal Court Theater. The author is British playwright John Osborne, who wrote *Look Back in Anger*.

Directing the play *Luther* will be Tony Richardson. A New York producer has already obtained American rights. Mr. Richardson called *Luther* "the most imaginative piece of theater I've read in years. Only one actress will appear in a cast of thirty."

Vermont churches won't change

The "conservative, traditionalistic" pattern of church life in Vermont dampens the enthusiasm of some young pastors, a survey of the state's churches revealed. The survey was made by the Rev. Charles E. Wilson of North Ferrisburg, Vermont. Typical comment of a minister was, "The people want a Sunday morning service, and that's about all."

One-fourth of the state's pastors serve two or more congregations, the survey showed. In cases where the parish included congregations of different denominations, pastors complained of the divided responsibility.

Average pastorate was two-and-a-half years, which most pastors considered too short. Most said they must serve a parish for at least five years in order to make a definite contribution to the continuing life of the church. "Average" pastor is in his thirties, has two children, receives a salary of $4,500 yearly.

Since most congregations are in rural communities or small towns, half reported annual budgets below $5,000. Nearly 65 per cent of the congregations have less than 100 contributing members. Vermont has four Lutheran congregations —three Augustana and one Missouri.

Bible distribution spreads

Gideons are "secretly pleased" when someone walks off with one of the Bibles which the Bible-distributing agency places in hotel rooms, President Howard S. Amerding told the group's annual meeting at Los Angeles last month. "We can't condone stealing," he admitted, "but we're rather pleased when someone takes one home because he's sincerely interested in reading more."

The group placed 2,773,462 copies of the Bible or the New Testament in hotels, motels, hospitals and other establishments during the past year, delegates were told. The work was done in the U.S., Canada and 52 other nations.

Opposition to Bible distribution in Latin America is fast fading, E. B. Forbes of St. Louis reported. "Government officials have found our Bibles a bulwark against the books and magazines distributed in their countries by the Communists, as more and more of their people learn to read," he said.

College pals are dangerous

"Irreligious fellow students" are the greatest danger to the faith of Christian young people who attend secular universities, a Roman Catholic campus leader said. Monsignor Francis J. McPhillips, long-time director of Roman Catholic student work at the University of Michigan, said devout students need not fear that professors or textbooks will destroy their faith.

"Professors are not tricky people who plot deliberately to destroy a studen faith," the priest said. He called it r grettable that while professors of de religious commitment are not permitt to teach religion, any faculty memb may teach irreligion or be anti-religio in his lectures.

Some students have been able deepen their faith while attending sta universities, while others have lost the at church-related schools, Monsignor M Phillips added. "The difference is th the former student has had to fight keep his faith, whereas the latter has lo his in spite of everything done to he him keep it."

TV programs listed

Lutheran-sponsored programs will p some new scenes on the screens of tel vision viewers this fall, according to r cent announcements. Kicking off the ne season will be a children's series, "Lig Time," produced by the National L theran Council. First telecasts of the 3 week series are scheduled for Septembe The program is on film and will be se at different times around the countr The NLC is offering the films to broa casters as a free public service progra Format features Jim Stewart as a guita playing master of ceremonies (*see photo* uses live actors and puppets.

"Buffalo Bob" Smith, Lutheran laym whose "Howdy Doody" program is o of the longest-run children's shows the air, will appear in this year's episod of *This Is the Life*, the dramatic religio program produced by the Luther Church — Missouri Synod. Starting ninth season on the air, *This Is the Life* seen weekly on more than 300 statio making it one of the most-widely-d tributed programs.

A children's program in color, usi stop-motion animation, is being co

JIM STEWART ON NLC SHOW
Puppets and a guitar

leted in Hollywood for the United Lu-heran Church's Department of Press, Radio and Television. Pilot films of the Davey and Goliath" series will be ready or viewing at the ULC convention at tlantic City in October, according to Richard T. Sutcliffe, associate director of RT. First 13-week series is to be com-leted late this year.

Bible courses popular

Thousands of Americans were getting p early this summer for a half hour of ible instruction by television. In New ork, courses on "Introduction to Bibli-al Thought" and "Religion and Modern iterature" had brought thousands of let-rs and inquiries, an official of the city's rotestant Council said. The courses ere taught by Dr. Ralph O. Hjelm of psala Lutheran College and by Dr. Stan-y R. Hopper, dean of Drew University Methodist).

Similar courses presented one hour weekly by Washington's American University in co-operation with the District of Columbia Council of Churches are watched by more than 90,000 viewers, council officials said. The audience this year will widen notably, it was revealed this month as the Lilly Endowment of Indianapolis granted the university $174,-700 to film the college-credit courses for nationwide distribution. Courses to be filmed will be "Life and Teachings of Jesus" and "An Introduction to the Old Testament," both taught by Dr. Edward W. Baumann, the university's associate professor of religion. The award-winning courses have already been screened in Philadelphia and some other cities.

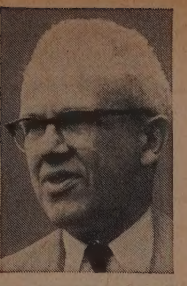
And so forth

Wednesday, Oct. 5, has been designated by President Eisenhower as a "Day of Prayer" in the United States. The annual proclamation calls on Americans to "turn to God in prayer and meditation at churches, in groups, and as individuals."

Trinity Episcopal Church, built in 1675 at Church Creek, near Cambridge, Maryland, was reopened last month after a seven-year restoration program and dedicated as a national religious and historic shrine.

The Rev. Trevor Huddleston, Anglican clergyman who was expelled from South Africa in 1956 because of outspoken criticisms of apartheid (racial segregation) policies, has been elected Anglican Bishop of Masasi in Tanganyika.

Bishop Fred Pierce Corson, Methodist leader from Philadelphia, Pa., was named president by the World Methodist Council at its meeting in Norway. The council represents 20 million Methodists in 76 countries.



WASHINGTON

By ROBERT VAN DEUSEN

RISKS OF TV DEBATE

A NEW DIMENSION will be added to the 1960 presidential campaign. The two candidates will meet each other in a series of televised debates on major issues. People in their living-rooms will be able to compare the contenders and their ideas.

Since both men are able debaters, and since the feature will be aired on prime listening time, the tele-clash between Nixon and Kennedy may draw an unprecedented audience. The resulting appraisal of the candidates on a personal basis will be reminiscent of the old-fashioned town meeting.

THIS MAY have the unique value of giving Americans a wide familiarity with the personalities of the two men who seek to occupy the White House, and the positions they take on domestic and international problems. But there are certain dangers which such an airing of issues may involve, especially in the field of foreign affairs.

Crosby Noyes, European correspondent of the *Washington Star,* pointed out some of these risks in a recent article for his paper He expressed the fear that in the heat of debate, things would be said which would have repercussions in the major capitals of the world.

Neither candidate, the journalist claimed, can be fully informed on the intricate details of the rapidly changing world situation. While they may safe speak in generalities, the temptation w be to pin each other down to specif commitments in respect to some urge international problem. The world situ tion is so delicate that off-the-cuff remar by a presidential candidate might hav explosive results.

An additional risk will be that cor ments made on TV without enoug knowledge or reflection might later lim the new president's flexibility in the fo mulation of policy in such matters East-West relations, the Congo, the Mi dle East, or Red China.

Role of the press

WHAT THE foreign correspondent di not say is that the way the debate is r ported in the U.S. and in the press o other countries will help to determine i world impact. A casual remark may b magnified beyond its real importance.

Accurate reporting of world events an honest interpretation of their importanc have been a valuable contribution on th part of the press and other media of mas communication. Freedom of these medi from government control, with resultin exposure of the people to unpleasant fact as well as pleasant ones, has been par of the strength of democracy.

But the press has not always been re sponsible in carrying out this role. Th tendency to label people and movement for the sake of brevity and interest some times results in a caricature rather tha a true picture. Domestic headlines picke up by the foreign press lead to interna tional stereotypes which are often a dis tortion of the truth.

Restraint on the part of the debater plus objective reporting may succeed i avoiding the obvious pitfalls, so that th values inherent in such public facing o the issues may be achieved.

"Men for the Ministry" and the Church

Let's Face Facts

CLAUDE E. SCHICK

SO YOU'RE THE MAN who's come to us find another preacher," the man to me as I came through the church r. He was the secretary of the church ncil. I'm the secretary of the Minis- m of Pennsylvania, representing, in visit, the president of the Minis- m. The two secretaries shook hands. was ushered into a downstairs meet- room where six men looked at me notable lack of enthusiasm. They were men of few words. One, scarcely waiting to let me sit down, informed me that the congregation badly needed a pastor. "If he doesn't come soon, we'll just fall apart," he said in a gloomy voice. "That's right," another one nodded. "The synod better come along

Picture on this page: Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, ordaining pastors after the 1957 convention of the synod at St. John's in Towamensing, Pa.

with somebody in a hurry. We need him."

Who the "somebody" might be they didn't know. That part was left up to the synod's imagination. They had been served by a procession of newly graduated seminarians none of whom had stayed longer than two or three years. But they wanted another recent graduate.

They weren't just after youth. They knew that the congregation was still paying salaries below the minimum standards recommended by the synod. Young graduates, they thought, would be more apt to take what comes along than older men.

BUT THOUGH they didn't want to pay much, they did want a good preacher. But, one of the men told me, he shouldn't try to introduce any "new-fangled ideas" because they'd been doing things in a certain way in their church for a great many years and they intended to keep on doing them for a great many more years. Of course, the new preacher would have to visit the members regularly and frequently to "keep them coming to church."

I asked them what they thought about stewardship and they told me proudly that "we have always managed to pay our bills." It never seemed to enter their minds that stewardship is not the same as collecting money. I held my fire.

When I told the men that this was midsummer and that there would be no seminarians available until the following May there was a low-volume grumble. "What's wrong with the seminary that they don't have more students?" one man asked. I told them that while this is the electronic age we haven't got a machine that produces ministers like Detroit makes cars. The ministers, I said, are produced by the congregations.

A LENGTHY SILENCE followed. I ured time was ripe for a counter-att "How many young men have gone the ministry from your congregation ing its 80 years of existence?" I as They looked at me in surprise.

One man scratched his head and s well, now . . . they had to think over. There must have been one a 75 years ago. His father was the pas but he didn't serve only their chu there were two other congregations they couldn't rightly tell whether one ministerial son could be claimed them or not.

I INFORMED them politely that an a age-sized congregation should provi pastor every twenty years of its life wants to contribute its share to church's ministry. "We've been te our young people every year on ' for the Ministry' Sunday they shoul into the ministry," one man prote "But who's listening?"

I knew this was coming and so I right back: "It isn't a matter of liste It's a matter of observing, of giving couragement and guidance at the tim mind is young and fresh and ope impressions," I said. "Christian stew ship means for every person in the ch —Sunday school teacher and ch councilman down to the youngest a

Dr. Claude E. Schick, sinc 1953 secretary of the Mini terium of Pennsylvania, wa born in East Stroudsburg, Pa graduated from Muhlenber College and Philadelphi Seminary, served parishes i Haddonfield, N. J.; Philade phia and Spring City, Pa., an joined the synod staff in 194

THE CHURCH IS NOT GETTING THE MEN IT NEEDS TO FILL VACANT POSITIONS AND GROW AT THE SAME TIME. IT MAY PARTLY BE DUE TO THE FACT THAT WE HAVE PORTRAYED THE CALL TO THE MINISTRY AS A CALL TO SACRIFICE

mber—to set an example, to encour- young people to develop their intel- tual faculties, to ask questions and in- on having them answered, to guide young Lutherans toward higher edu- ional goals and to spur the best ones the lot to study for the ministry.

The men listened to me in silence. And my friend, the council secretary, ke up: "Well now, Reverend," he said, ey always tell us, God calls men into ministry. Isn't he calling anymore?"

LET ME BREAK OFF the conversation at point. You'll realize, I hope, that lidn't happen exactly the way I have tten it here. But this does represent composite report of conversations I ve had, and situations I have found in eting with countless church councils search of a pastor over the fourteen rs I have been serving the Ministe- m of Pennsylvania.

Somehow most of these council mem- s seem to feel that it's God's business call men into the ministry and the od's business to distribute the men such a way that every congregation s the pastor it wants. Their contribu- n to God's and the synod's efforts is pay the pastor a salary (perhaps low) l to have a "Men-for-the-Ministry" nday once a year during which young ple are advised generally to "follow call." It's time to take a good, long k at our whole approach to the re- itment of ministerial candidates.

First, let me say that things have im- ved over the past years. Our synod, h 540 congregations, is down to a rmal level" of pastoral vacancies—3 per cent. (On Jan. 1, 1960, the United Lutheran Church, which had 3,658 pastoral charges in 1958, listed a total of 305 vacant parishes of which 256 were considered "able to call and support" a minister. There were 170 vacancies for assistant and associate pastors, chaplains and other ordained men in the general service of the church.)

There will always be parishes looking for pastors. Some of them, because they simply offer too little or expect too much, will find it difficult to get one.

But the established parishes are only one field for pastoral work. There are others—mission congregations in process of development, chaplaincies of the various church agencies, student work, youth work—that require new men every year. We are a growing church. Our pastoral force has to grow right along. It doesn't do it.

And I think we may anticipate that with the merger in 1963, there will be greater mobility of pastors throughout the territory of the Lutheran Church in America which may work a hardship on some areas unless our seminaries can train a sufficient supply of men.

I'M AFRAID they won't be able to do it unless we face facts. In our Men-for-the-Ministry campaigns we have shown, I believe, a notable disregard for the realities of life in the 1960s. We have, in effect, told our young people that the ministry is some sort of other-worldly vocation (we're squeamish about using the word "profession") to which every good Christian ought to be attracted as the supreme witness to his faith.

DR. SCHICK DURING 1958 ORDINATION SERVICE OF MINISTERIUM
The by-word is not "sacrifice" but "challenge"

We haven't gone as far as to say that God calls men *only* to be pastors, while doctors, teachers, architects, bricklayers or farmers make their choice without benefit of divine intervention, but we've come dangerously close to saying that God's call to the ministry is the highest there is.

We're treading here on treacherous ground not only theologically but also in its practical implications. We Lutherans may have trouble defining what a "Christian vocation" is (it isn't just a profession, it's a witness to one's faith, a response to God's love) but we have very definite ideas about the fact that you can be called by God to do a great variety of things among God's people.

WHILE A ROMAN CATHOLIC sees i
priest a higher order of man who
him establish contact with God th
a well-defined ecclesiastical chain of
mand, we know that God is active
through Christ without the interve
of any other human being, which p
pastor at the same level of holine
sinfulness as any member of the co
gation he serves.

Perhaps because we've been
nebulous in our appeals about these
doctrinal facts of our position, we
created the image of the pastor as
of Protestant holy man who feels
hand on his shoulder and must b
pared to bear an immoderate amou
sacrifice in return.

THIS MAY HAVE BEEN true in the past. oday it isn't. Of course any man who ooses a profession requiring long years schooling and subsequent years of in- llectual and vocational apprenticeship ust be ready to make sacrifices. A great any teachers and doctors must be recon- ed to little money and little recogni- n. Social workers, researchers, writers, usicians don't get into their chosen fields th much hope of material gains.

The pastor is actually in a privileged ot. Even if a student for the ministry ys his tuition and all other fees him- lf, it still costs our synod and its two stitutions (Muhlenberg College, Phila- lphia Seminary) about $6,000 to get m through his seven years of studies.

The Ministerium of Pennsylvania ends one-third of its budget for the col- ge and seminary. Since one-third of our nisterial students could not complete eir studies without a financial assist m the church, our synod alone paid 5,500 in grants last year.

A pastor will not accumulate much oney. Basic salaries are still low (much low in spots) but they're rising. The ges of *The Lutheran* are full of re- rts from rural churches building or ying parsonages in the $20,000 and 5,000 class. They'll be occupied by me of our young seminary graduates. The fringe benefits in the form of car owance, tax benefits, and various forms insurance make up, at least in part, r some of the financial hardships. And ere is that intangible benefit of status and prestige a pastor acquires in the community by the very nature of his office.

BUT IF "SACRIFICE" is not the by-word of the ministry, "challenge" is. The young man trained for the ministry by his church is trained for leadership. He'll make decisions that will influence the lives of people entrusted to his care. He receives authority together with the burden of responsibility.

If we stopped talking about the decision for the ministry as a sacrificial act of allegiance to the church and presented it in its true form, I believe young people —the open-minded, inquisitive, intelligent youth of the church—would come and help us build the church of tomorrow.

They would still "follow the call." But they'd also accept gratefully the privilege the church extends to them of receiving, from many minds and hands, training for a unique position of leadership.

This aim cannot be attained through any one campaign or the efforts of one board or synod. It must be pursued by every member of the church and by every congregation. We are the Body of Christ through which the Holy Spirit is active in the world.

We are also an organized group of people bound by a common faith and common statutes. The image of the church will be what we make it to be. If the church lacks future leaders let's examine this image and find out whether this has something to do with it.

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DON'T THINK THAT if you don't belong to Christ you are free. Nobody is free. We are free only to choose our masters. It is Christ or something else that will rule us.

—E. STANLEY JONES in *Conversion* (Abingdon)

VCS IN SESSION

Early Workout for Tiny Tots

ANY CHURCHMAN trying to report on the "state of the church" this summer could save himself a great many words by putting into the record such pictures as the one on our cover showing three-year-old children tiptoeing up to the altar of St. John's Church, Salisbury, N. C., as Assistant Pastor Robert B. Lineberger explained to them some elementary facts about church architecture and Christ symbolism.

JUNIORS AT ST. MARK'S, NORWICH
Projects to stir the mind

The children were among the ab 300,000 enrolled this year in United theran vacation church schools. Salisbury church, like many other c gregations, had a special school for very young (three years through fi which would give our youngest chu members an early chance to get quainted with the "grown-up" parts of church and its life in the informal set of a summer vacation school.

PICTURES ON THESE PAGES are equ symbolic for rapid advance of the va tion church school program. They w taken at St. Mark's Church, Norw Conn., for which the summer school a first. But, reported Pastor Freder W. Frick, the venture was eminently s cessful even though it had not been t before. Enrollment (kindergarten thro junior-senior high school) was 69 v 21 teachers and staff personnel. M could be expected next year.

This conclusion is shared by staff m bers of the Board of Parish Educat which keeps tab on all Christian edu tion programs throughout the chu Last year's figures were 272,165 for pupils in vacation church school, v 48,944 teachers and staff personnel 3,084 schools. This was an increase

,786 pupils (5,388 staff and 91 schools) er 1958. This year's figures, though ly a fraction of the schools have been ulated, can be expected to confirm the nd up.

ANOTHER TREND established in recent ars is likely to find confirmation this r. More and more churches are itching from the custom of an early te for vacation church school (early d mid-June, following the closing of blic schools) to a later date in the sum-er. THE LUTHERAN has received reports m areas throughout the United States d Canada about schools held in July d August, after children return from mp and parents from vacation.

Schools using United Lutheran ma-rial published by Muhlenberg Press arned about the mission program of e church focusing special attention on beria. Bible study was closely in-grated with the theme. Next year's otlight will be on the task of the church home. "Heritage and Horizons in ome Missions" is the theme, and the ble study will deal with "four heroes the Old Testament—Abraham, Moses, vid and Jeremiah."

STUDIES WILL undoubtedly continue to tablish the acceptance of vacation urch school materials prepared by the Board of Parish Education. According to a study made earlier by the board, well over half of the schools in United Lutheran, Augustana, Suomi Synod and AELC congregations conducted in 1958 used ULC materials, with materials prepared by the Missouri Synod's Concordia Publishing House as runner up. Most churches mixed materials from different sources according to their needs and preferences.

In an ideal situation, experts said, materials should fit into a balanced and complete pattern. Basic lesson materials used in any department should be part of the same curriculum or series used throughout the children's and youth divisions of the church school. When classes or departments choose their materials independently of each other, using sections from several unrelated series, results tend to become haphazard, and the program suffers from lack of co-ordination and continuity.

A good curriculum is planned to provide a continuous pattern of learning throughout its entire age span. The areas of learning in any one department should be based on the foundations laid in preceding departments and should add to the structure on which future learnings may be built. Such co-ordination will integrate vacation church schools into the total parish education program.

PEOPLE DIED FOR THEIR FAITH IN HITLER'S GERMANY. CHRISTIANITY IS AGAIN A CATACOMB MOVEMENT UNDER THE COMMUNISTS. ARE WE TAKING OUR FREEDOM TO WORSHIP AND TO EDUCATE OUR CHILDREN FOR GRANTED?

The Living Can Learn From the Dyin

BY ANNE JORDHEIM

THE OTHER DAY I came face to face with an old acquaintance of mine—or almost. I remember him well. He was a professor of zoology and a close friend of my father. I was just a child when I knew him but he stands before me, in my memories, as one of the finest men I knew.

He once invited me to dinner in a fashionable Berlin restaurant, and we had trout. This sort of thing stands out in the mind of a young person. I was so proud to be in his company.

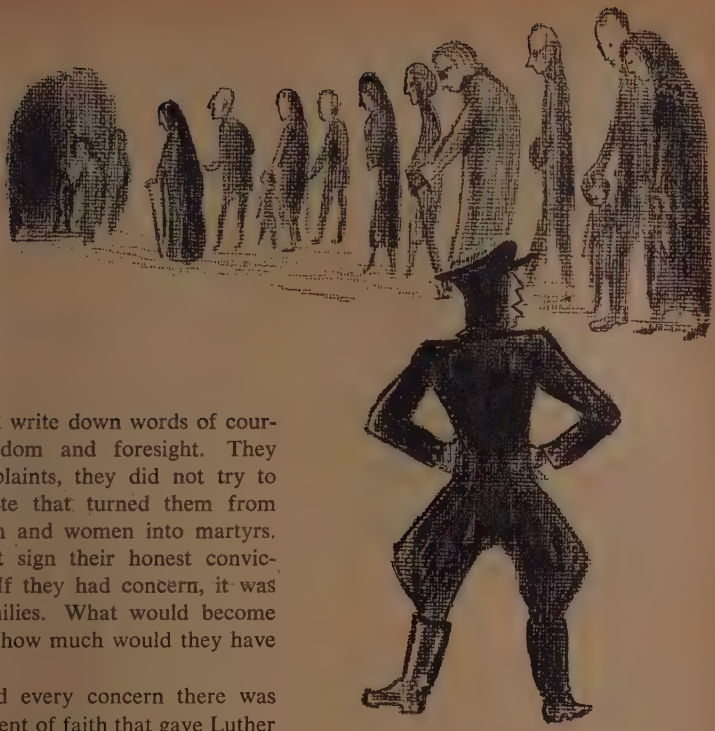
Two years later he was dead, not by accident or because his health had failed him. He died on the gallows. His crime was to be a Christian. In Hitler's Germany that was a crime in itself. It was compounded by the fact that he was an intelligent man who understood that Germany could not win the war it had unleashed.

What earned him death was that he had frankly said so at a get-together with friends. He was intelligent but he failed to understand that in Hitler's Germany one kept one's opinions to himself if the opinions were not in line with those of the party. One of his former classmates, a friend since childhood, informed the *Gestapo*. Our friend died as an ene of the Reich.

AND NOW I MET him again, you mi say, from beyond the grave. I met H through a letter he wrote just before death which is contained in a Gern collection of farewell messages of m and women who died as victims of N Germany between 1933 and 1945. Edi of the collection was Helmut Gollwitz theologian and author. (The book w published in 1956 in the United Sta by Pantheon Books in the translation Reinhard C. Kuhn.)

Time magazine wrote about it: " read this book is to listen to the pray of men about to die, who, dying, cho to salute not Caesar but God. . . . It m serve to remind the world that Bach well as Himmler was German, and t Hitler was an enemy of Christians much as of Jews."

I found the letter of this friend amo those of Protestant ministers, Rom Catholic priests, aristocrats and peasa professors, writers, housewives, soldie even some of Hitler's own hand-pick SS-men. And they weren't all Germ either. But they all had one thing common: They could look death in face without blinking.



They could write down words of courage and wisdom and foresight. They had no complaints, they did not try to evade the fate that turned them from everyday men and women into martyrs. They did not sign their honest convictions away. If they had concern, it was for their families. What would become of them, and how much would they have to suffer?

But beyond every concern there was the undercurrent of faith that gave Luther the courage to stand up to an emperor and shout his final "Here I stand."

THERE WAS THE LETTER from another friend of my family. He was a Lutheran pastor who had turned thumbs down on National Socialist efforts to bend the church to the will of the *Fuehrer*. He belonged to the *Confessional Church*, this twentieth-century Protestant catacomb movement that never submitted to either blandishments or threats from the Propaganda Ministry or the party, and took active part in the small German Resistance movement. Among the *Bekenntnispfarrer* was Dietrich Bonhoefer who also died on the gallows in a German concentration camp just hours before the Allied armies moved in.

Sometimes a *Bekenntnispfarrer* would come to our house. We belonged to the Confessional Church, and if there was a meeting in town, somebody would quietly and surreptitiously move into the attic and my mother would say to me, rather casually: "Take a pitcher of water upstairs. But be careful and don't tell anyone that we have guests. If anybody on the outside found out about it, we'd all be in trouble."

I was very young then, just 14—it was before the war had started—but I could be trusted because I knew that to be in trouble meant to be on the way to a concentration camp. We were already well trained in the existence of the underground that springs up by itself where dictators rule. We grew up with danger.

THE LUTHERAN PASTOR whose letter I found among those published in Gollwitzer's collection was a man who was not afraid of danger. He preached the gospel on Sunday morning, openly from the pulpit; he preached it the way it's meant to be preached. You couldn't do that without preaching against everything the National Socialists stood for. He ended up in Dachau, the concentration camp preserved to this day as a monument to man's inhumanity to man, and was executed.

"WE MUST pray daily for patience, for not ours but God's will be done," he wrote. "Be thankful while you suffer. It will rescue you from bitterness. Our suffering becomes greater through sadness. Therefore let us rather sing a song of praise to the Lord."

And his final prayer was this: "My God, while the path of life darkens, let me not wait in vain. Let me find The for Thou alone art my hope and salv tion." *

I KNEW THE PEOPLE who went to th death with a prayer of praise to the Lo on their lips, and their letters moved m deeply. But the letter that made t deepest impression on me was from young mother with a nine-month-o baby I did not know. I have a healt nine-month-old baby myself and as I writing this, he is happily gurgling a moving about in his crib beside me.

My baby was born in freedom. Th woman's baby was born in a Nazi prisc It was one month old when the fath was executed. It was nine months o when the mother went to her death.

This woman wrote her last letter w handcuffs around her wrists. But s didn't ask for mercy or pity or vengean She asked that her child be brought to become a good Christian and that should learn to be at all times kind, g erous, considerate, helpful.

This sort of thing would choke ar body up who is not completely lost to t world of compassion that was Chris bequest to us. In my case it meant mo than that. Because I was lucky, I a my closest relatives. We got out before was too late, before the trap was spru on us. We got out—to freedom.

BUT THE DRAMA that is revealed these letters of the doomed goes on a on. Hitler's Germany is dead, the *G tapo* is gone, the SS is no more. But new dictatorship has arisen in East G many, a new secret police is at work, t militia is back in action.

** Author's free translation fr German original of Gollwitze collection of letters.*

Many of the same Christians, both Protestants and Roman Catholics who frequently made common cause in Hitler's days, are still fighting dictatorship. Yesterday it was Hitler. Today it's the Communist regime. For 30 years they've faced opposition first, persecution then, and at the end, perhaps a prison or concentration camp—and death.

Just as we had secretive meetings of Christians in our town, and Christian leaders hiding out in attics to escape the police, there are fighters for faith hiding out in East German towns and villages today, and may be caught tomorrow. The struggle of the Christian in the midst of a Godless, tyrannical order continues. The decision of faith becomes a matter of life and death.

I CAN'T HELP thinking that things are very different in America in 1960. We have long forgotten that a decision of faith is in all truth a matter of life and death. Most of the time there is no decision left for us to make, except whether to be or not to be a respectable member of the community who goes to church on Sunday morning, fills his offering envelopes with regularity and agrees to take over some of the responsibilities of church-sponsored projects.

All this doesn't call for much sacrifice. Most of us enjoy taking part in the life of the church and the fact that our freedom to do so is not shared by all the people on earth is normally forgotten. We take it for granted that our children be brought up in the faith we chose and that they receive most of their religious instruction in Sunday school and catechetical class.

It doesn't occur to us that it is a tremendous privilege to be able to listen to a pastor who preaches the gospel as he sees fit and who can do so unchallenged as long as he does not move outside the accepted Christian doctrine of the Lutheran church. That any preacher might be arrested and tried and perhaps killed because he said things that were in opposition to government policy is utterly unthinkable to any citizen of the non-Communist world.

AND YET, just an over-night flight away, in eastern Germany, this still happens. Pastors are not allowed to preach the Word of God in freedom. Their children cannot get an education beyond that provided by the elementary school. Young people who have been confirmed and are active in the church find it difficult to get a job.

If the letters of the dying victims of Nazi dictatorship mean anything to us they should remind us that the suffering of Christians in the world goes on. We can't do much about it. But we can write letters to those we might know and give them assurance that they're not forgotten. We can send packages to the needy. And we can pray for our persecuted brethren in Communist countries, whether it's Eastern Germany, Hungary, or Russia.

And we can give thanks to God for being able to worship in freedom and to see our children grow up in a country that makes church membership respectable rather than a crime.

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HUMAN POWER, such as the might of communism, often seems overwhelming, but it is short-lived; God's power often seems absent, but it is eternal.—DONALD T. KAUFFMAN in *The Gist of the Lesson* (Fleming H. Revell Company)

The Forty-Ninth State: Opportunity

Statehood for Alaska is bringing into focu

By Olin G. Dasher

Alaska, the 49th state that made Texas stop bragging about bigness, is the newest challenge put before the Lutheran church. It's a country so big its territory would cover one-fifth of the 48 states of the continental U.S.A., and it has just 223,500 people which is almost double the population of 10 years ago. By 1975, there may be one million Alaskans. Since three-fourths of the land is inhabitable, that leaves lots of room for all kinds of social and economic expansion.

It's a land of contrast—temperatures ranging from 100 above in summer to 70 below in winter; skyscrapers and native huts; railroads and Indian trails; kayak and plane; Indians (Thlinkets and Atl bascans), Eskimos and Aleuts, and bu nessmen from New York and engine from Alabama; tremendous distances a short airtrips (Seattle-Fairbanks, th hours).

It's a land where the cost of living high (most food, clothing and manuf tured goods must be flown in from "o side") and wages are good. In the sou ernmost city, Ketchikan, the cost of l ing is 20 per cent higher than in Seat It's a country where adventurous spi will find plenty of challenges but, as L. H. Steinhoff, former president of Pacific Synod and now pastor at Res rection Church, Juneau, warns: Do

Old established farm on fertile s
Tillers of the land .

and a Challenge for Our Witness

NEW CHANCES FOR MISSIONARY WORK OF THE CHURCH

come to Alaska unless you know where you'll get a job.

ALL THESE FACTS are being carefully studied as the churches develop their mission strategy for the Union's 49th state. There are no reliable figures for church membership. Estimates are: 40,000 for all Protestant and 20,000 for the Roman Catholics. The total would be about 25 to 30 per cent of the whole population, the same ratio as that prevailing along the West Coast which ranks as the lowest church membership area in the United States.

Christianity was first brought to Alaska by missionaries of the Russian Orthodox Church who arrived with Russian hunters and traders during the 18th century. Many of their onion-domed churches are still standing, especially along the coast and the sprawling Aleutian Islands chain. Alaska was purchased from Russia in 1867 for $7,200,000 (current annual wholesale value of commercial fishing: $90,000,000), but English-speaking missionaries arrived five years earlier from England.

American Episcopal missionaries organized their first mission in 1879. The Episcopal Church now has 30 parishes with almost 7,000 members, and Bishop William J. Gordon spends half of his time flying his own plane from one church to another.

NEW COMPANY HOUSING DEVELOPMENT IN ANCHORAGE
. . . and builders of the city

Presbyterians began work in the southeast panhandle in 1878, and pioneer Missionary Skeldon Jackson left his mark not only as a churchman but also because he introduced reindeers from Lapland. Presbyterians now have 35 churches, 40 missionaries and pastors, 5,000 members, a radio station (KSEW) in Sitka, a hospital, a children's home, a hospitality house for Indian girls, a junior college, two mission boats and a mission plane.

Methodists, with 25 congregations and 3,000 members, are building a university in Anchorage scheduled to open in temporary quarters this fall as a four-year liberal arts college. It is expected to have an enrollment of 2,000 by 1965. Only other institution of higher learning is the University of Alaska in Fairbanks with an enrollment of 800.

Methodists also operate a community center and hospital at Nome, and a hospital and children's home at Seward.

American Baptists, who began work at the turn of the century in southeast Alaska's Kodiak Island, operate a ch dren's home in Anchorage, a Bible i stitute, a seminary extension course a a campus chaplaincy at the Universi of Alaska. Southern Baptists are a active, have now some 40 churches a missions with over 5,000 members.

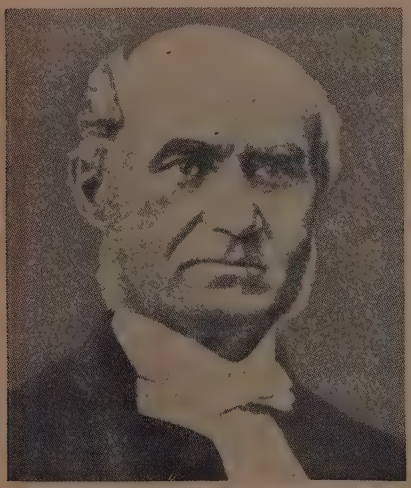
The Moravian Church, active Alaska since 1885, has five congregatio 18 chapels, a children's home and schc at Kwethluk, and a membership of 3,00 Assemblies of God, with 40 churches a 3,000 members, operate three childre homes. Quakers help Eskimos and I dians to rebuild homes and have launch a five-year program to translate the Bib in all native languages and dialects.

Other smaller denominational grou are active throughout the state. Anch age, largest Alaskan city, expected have in 1965 a larger population than of the state has today, has over churches.

Roman Catholics have planted m sions in Alaska since 1877, now ha two dioceses of 70 missions, a membe ship of 20,000. One Roman Catho priest serves 500 parishioners in fi churches up to 200 miles apart fro each other, traveling by bush plane winter, by outboard motor in summer.

Church building costs are high, is everything else in Alaska (from 30 100 per cent over comparable costs the West Coast), and church buildin are small. There are still log church in remote areas, and contemporary d sign has been adopted only lately by few congregations. The simple, unpr tentious design of the buildings is offs by the beauty of their settings, frequent with fjords or lakes, snow-covered mou tains and glaciers, as background.

How do Lutherans rate in Alask Vitus Bering, a Danish Lutheran at t



Pioneer Pastor Uno Cygnaeus
First on the spot

CAPITAL CITY OF JUNEAU AS SEEN FROM DOUGLAS ISLAND ACROSS GASTINEAU CHANNEL
More people, more houses, more needs

service of the Russian government, is generally credited with the discovery of Alaska in 1741. Later in 1840 a Finnish Lutheran, Capt. Adolph K. Etholin, came to Sitka to head the Russian Company. A Lutheran pastor, Uno Cygnaeus, accompanied him. Etholin soon began construction of a Lutheran church in Sitka. Two other pastors, Platon and Winter, continued the ministry of the Lutheran church until 1865.

Georgia-born Olin G. Dasher is pastor of St. Mark's Church, Seattle, and Pacific Synod correspondent for "The Lutheran." He's a graduate of Newberry College and Southern Seminary, was a Navy chaplain during World War II, and served congregations in Tacoma, Wash., and Portland, Oregon, before accepting the call to Seattle.

When the U.S. purchased Alaska from Russia, a small parcel of ground was excluded from the deed and set aside for use of the Lutherans. Actually the property has never been officially transferred from Russia. It has made no difference to the present Lutheran church in Sitka which stands on the site. The original church was used by both Protestants and Catholics and slowly fell into decay.

In August 1894 T. L. Brevig came to Teller as missionary to the Lapps who were in Alaska to train the Eskimos in reindeer husbandry. Thus began Lutheran work under auspices of the Evangelical Lutheran Church. Today the Rev. Norval Hegland is at Teller Town and operates a Piper plane.

First ELC congregation was organized 1913 in Petersburg. Now ELC churches and missions total 4,000 members. The Missouri Synod has three churches with about 1,000 members.

THE UNITED LUTHERAN CHURCH organized Resurrection Church in Juneau, the capital city, in 1926, and Sitka Church in 1935. Resurrection built a brick church five years ago. Many officials and government workers are members.

Pastor Harvey Coovert served as chaplain of the Alaska Senate for several years. Present pastor is Dr. L. H. Steinhoff who began his duties in June 1959. Resurrection Church conducts its own youth camp.

The Sitka Church is located on an island in one of the most picturesque mountain and water settings in Alaska. It has been without a pastor for a year. Pastor George Holmquist from Chehalis, Wash., will come to Sitka Sept. 1 after seeing his daughter and her husband, David Knutson, commissioned for missionary service in Liberia.

LUTHERAN CHURCH IN SITKA
It started under Russia

Sitka has good economic prospec since Japanese capital built a large pl wood factory. It's an important cent for the fishing fleet, and the congregati has opportunities to serve the numero government hospitals on adjacent islan

THE CHURCH will have to strive hard leave its mark on life in the new sta Not only the weather (bad weather, ev sub-zero temperatures, is better f church attendance than good weathe but also the many outdoor sports inte fere with church life. Alaska is you (average age 22 as compared to 29 for the national average). Half of t women must work to make ends me and offset the high cost of living.

There are no racial problems — Ca casians, Eskimos, Negroes, Chinese, I dians can be seen worshiping togeth (but there are seven Negro congreg tions in Fairbanks and Anchorage servi some of the 7,000 Negroes now Alaska). But there is a juvenile deli quency problem in Anchorage where jai are inadequate and offenders are quick released, sometimes too soon.

The church will be confronted by t question of legalized gambling, up f consideration soon. Alaskans even gan ble on such things as when the ice w melt on north Alaskan streams. In morality among the lonely frontier pe ple, control of alcoholic beverages; a other problems of social significanc where the witness of the church needed.

Alaska is still mission territory. Mo churches, more institutions are neede as the population increases and push forward into virgin areas. The churc will have to be planted, and while t cost will be high, we cannot afford shirk our responsibility to enlarge o northern frontier.

FIVE MAKE A FAMILY

Summer Tradition

IT IS ALMOST a tradition for the Meltons to have a summer picnic for our pastors and friends. This was the Sunday for the picnic. Our pastors were both in town. Pastor and Mrs. Ittel had just returned from their vacation. Pastor Hanson and his wife and children were leaving during the week for ten days at a cottage. We also asked Doris and Bill Detrand, Claire and Charlie Mawson, Mr. and Mrs. Wagner and Timothy.

And this year we asked Mr. and Mrs. Kent. It was Sue's idea to have the Kents. She stayed with them while Dan and I had our twosome vacation. "Mother, she'd love it," Sue insisted. "She's such fun. And Mr. Kent is an awfully good outdoor cook. He made charcoal steaks almost every night."

"Well . . . if you think they won't mind charcoal hamburgers and hot dogs?"

"Everybody likes hamburgers and hot dogs," Sue said.

THE KENTS would love to come, said Regina Kent when I called her. "And it will be a treat to talk with our pastors . . . out of context . . . you might say. Mr. Kent and I only see them and their families at church affairs."

So we were twenty-one for the picnic. It takes a good amount of food to feed such a crowd. But Karen and I planned a simple menu. The main thing is to have *plenty*. Potato salad, potato chips, hot dogs, hamburgers, pickles, relishes, sliced onions, crispy vegetable sticks, crackers and cheese, gallon thermos jugs of hot coffee, cold drinks, ice cream.

"You know we never provide *all* the food," Karen reminded me as we made the list. "You always tell the guests not to bring anything. But Mrs. Wagner will say please let us provide the ice cream because Mr. Wagner can get it wholesale and Timothy will eat a gallon."

I LAUGHED. "You're right. And Claire Mawson will say she has three pounds of ground beef in the freezer and she'll bring it to add to our supply."

"I'll take my ball and bat," Pete said. That is his sole preparation for any picnic. "Maybe Timothy will play if Karen lets him go for a minute. And Annaliese Hanson's pretty good."

"I'll play," Sue promised. "And so will Laurie and Kirk." Pete did not think much of this offer, since Sue and Laura Hanson, in his eyes, know nothing about baseball and Kirk is a little boy.

Church service is early in summer, so we were all at the picnic place by eleven o'clock. We had to park our cars at the meadow fence, go under the fence, and along the stream to the flat, rocky ledge where we Meltons have had so many picnics.

Dan and I first started to come here when we became acquainted with the farmer who owns the land. He is a member of our church and said that we could picnic along the stream any time. We've been coming in every season since the children were young. Last summer we brought Pastor and Mrs. Ittel here. At this picnic, we introduced Pastor Hanson and his family to the lovely spot.

"What a beautiful and secluded spot to spend a day," Mrs. Hanson said. "I'm taking Kirk to the pasture downstream to see the cattle. He's never been this close to a big herd. Anyone want a walk?"

"I'll come," Regina Kent scrambled to her feet and brushed off her slacks. "Maybe Laura and Sue would like to join us?"

LAURA AND SUE dropped the tin cans in which they were collecting smooth pebbles along the stream's gravel banks.

"Put on your shoes," I called. They had been wading. The meadow where we picnicked was as close-cropped as a newly mown park, but there were nettles and prickly grasses and weed stubble in the fields they would cross.

Pete corralled Karen and Timothy, Annaliese, Bill Detrand, and Dan, and they started a six-man work-up game. Everyone played in a haphazard way, and I could hear Pete scolding them.

The rest of us sprawled lazily on blankets and on the grass, luxuriated in the sun, and picked in a half-hearted way at fruits and candy.

"I see something that's blue and white moving," Pastor Ittel said. Does everyone play the old games at picnics and around fires? I see something that . . . Twenty questions . . . Animal, vegetable, mineral . . . Teakettle . . . Coffee pot . . . I packed my trunk and in it I put . . .

"Karen's blouse?" Mrs. Ittel guessed. Karen wore a blue and white patterned blouse and was running a base. Mrs. Ittel's guess was good.

"No," her husband answered.

"That patch of blue flowering weeds?" Pastor Hanson pointed to a clump along the stream. "They have white centers

"The blue sky and white clouds . moving clouds?" Mr. Kent guessed. was lying on his back, looking at the s through the tree branches.

"Right. Your turn, Kent," Pastor It said.

"I see something . . . say . . . does have to be an object we can all see fr where we are?" Charlie Mawson nodd and Mr. Kent continued. "Well . . . I . . . I see something with six legs."

DORIS DETRAND stared at the bug t was exploring her leg. "One . . . two . three . . . nope . . . only four legs."

None of us was thinking very ha The indolence caused by good food, go air, good friends was playing havoc w our minds. I found my eyes closing, mind blank.

"Is it that skating bug?" I nodded the bug skimming frantically over a ca pool between rocks. I did not ha energy to lift my hand to point.

"How many legs does a skating b have?" Mr. Wagner asked. He was m alert than I. Or maybe more scientific

"What does it matter?" Mrs. Wag asked from her comfortable prop agai a tree. "I'll bet it's one of these wrig creatures that are dropping from tree." She picked a bug from her a and counted the legs. "No . . . more t six legs."

I let my head drop on my arms. last words I heard were, "I see someth that's tall and round and red."

That's easy, I thought. It's the fa silo that just shows over the hill. Bu was too drowsy to show my knowled

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JEALOUSY IS out of place where all are working for the same Lord, who will reward us, not for doing better than others but for doing our best.—FRED H. LINDEMANN in *The Sermon and the Propers, Vol. III* (Concordia)

WORSHIP NOTEBOOK

VESPERS (PART 3) — THE PSALTER

About 600 years after the resurrection of our Lord, one of the councils of the church decreed that no one "should be promoted to any ecclesiastical dignity who does not perfectly know the whole Psalter." In these days when a pastor's ability is measured by his prowess with mimeograph machines, evangelism brochures, and stewardship campaigns, one wonders how many of the members of the cloth would ever get to be a bishop.

When an attempt is made to pinpoint the church's indebtedness to the Hebrew religion, the stock answer is "The Law and The Prophets." But any debit sheet dare not neglect that book of 150 chapters which falls about midway through the Old Testament. The Psalms, or the Psalter, represents one of the richest depositories of hymnody that man in his quest for God has ever created.

For almost three thousand years the words of the Psalms have been the service book, hymnal and prayers of men, women and children in their worship of God. In them one can find expression for almost every possible relation of man with God. Here is praise and adoration, invocation and intercession, and forthright demands for vengeance. No wonder then that this book of no more than 75 pages in the average Bible has weathered the storms of man's restlessness in his search.

The first Christians recognized the value of the Psalms. As most of them were Jews, it was natural that they should take over these hymns, transferring to them the new understanding of God they had received through Jesus Christ. A psalm was sung at the beginning of the celebration of the Eucharist, thus inaugurating the more recent custom of the Introit which is still retained in the liturgy of the church.

When Jesus completed the meal with his followers in the upper room, the scriptures tell us that they sang a hymn. Undoubtedly this was one of the psalms. Thus it was natural for the infant church to take up and use this treasury of hymnody.

As the services of the church became more fixed, and particularly with the growing importance of the monasteries, the Psalter achieved greater use. Soon the hours of prayer in the monasteries provided for the singing of the entire Psalter once a week. And it was because many, through these devotions, soon came to know the Psalter by heart, that the Council of Toledo ordered the rule quoted above.

Today too few Christians walk with any familiarity through these hallowed pages. Most of us know the familiar 23rd Psalm or the 100th, and snatches of a few familiar refrains, but on the whole we have to keep our eyes glued to the book when the congregation joins in the recitation of the Psalter. Words of bouncy TV commercials are more easily retained among us than the words of the Psalter.

It would not be too difficult to upset this balance. If Vespers is restored in our churches, if meetings of organizations, committees, and auxiliaries will make the recitation of a psalm or two a part of their devotions, if in our periods of private meditation we begin to use the

Psalter, we too shall come to learn the words and appreciate their beauty and significance for our worship of God.

THE PSALTER is the first major division of Vespers. To begin with, there are two brief versicles, both from the Psalms. The first (Psalm 51:15) is a part of the great hymn of penitence which is also a part of the Order for Public Confession and also the source of the familiar Offertory sung in most of our churches at the Service. Appropriately it bespeaks the beginning of our evening worship.

The second (Psalm 70:1) indicates our reliance on God for all that we have and are. There then follows the Gloria Patri, in responsive form, which as in all readings of the Psalter by Christians tends to "baptize" these Jewish hymns and so bring them into a fuller Christian meaning.

The fact that the Gloria Patri is placed after these two versicles is a vestige of the practice which called for the recitation of an entire psalm at the beginning of the service. As with the Introit of the Service, so here in Vespers also all that we have are a few verses from the psalms. Nevertheless these are "christened" with our praise of the triune God.

At the conclusion of this brief introduction to the office of Vespers, there comes the ancient Hebrew word which means quite simply "Praise ye God." If one will examine Psalms 113 to 118 he will note that this idea is particularly prevalent there. In the *Service Book and Hymnal,* this word has been given its Latinized spelling, *Alleluia,* instead of the earlier Hebrew form, *Hallelujah* as in the *Common Service Book.* Notice too that this word is sung throughout the church year except during Lent, thereby emphasizing a somber penitential character of the days leading up to our Lord's death.

THE MUSIC for these versicles is t
work of Thomas Tallis, a 16th-centu
English composer who took a simp
ancient plain melody and harmonized
to the English text.

These three versicles are an introdu
tion, for the next rubric says: "Then sh
be sung or said one or more of t
Psalms." For some reasons most of o
churches obey this rubric in its least d
mand. I have seldom attended a servi
of Vespers, or Matins for that matt
where more than one psalm was use
Yet the rubric is clear, and if we are
become more familiar with the Psalt
it would be well if our congregations e
panded the service at this point.

On pages 282 and 283 of SBH the
is a table of Psalms for the Sundays a
festivals of the church year. The pro
sions are quite ample and, by faithful a
herence to the recommendations, a ful
use of the Psalter would become amo
us the rule rather than the exception.

WHEN A PSALM is used it is also prop
to use with it an antiphon. The wo
means literally "voice answering voic
or as we would say today "responsivel
On pages 149-152 antiphons are provid
for Advent, Christmas, Epiphany, Le
Easter, Ascension Day, Pentecost, Trin
Sunday, and Reformation Day.

The general rubrics (page 276) p
vide for an optional use of the antiph
but when it is used it is customarily "s
by a single voice before the Psalm a
repeated after the Psalm and Gloria P
by the entire choir." Antiphons
properly used only when the psalm
sung, not when it is read.

Thus for example if a parish is
serving Ascension Day it will use any
all of the psalms appointed for the day
page 282 (8, 21, 24, 47, 97) and one
the antiphons provided on page 151.

GENERALLY the "hours" or "office," Matins and Vespers, etc., are not regarded historically as altar services. Unlike the liturgy or the Service which in its fullness calls for the celebration of the sacrament and so requires an ordained minister, the other orders may be led by a layman. To emphasize the fact that these services are not of the same importance as the Service, many ministers officiate "in choir."

This means that the minister, whether the pastor, a seminarian, or some layman appointed to the task, takes his place in one of the choir stalls, if they are in the chancel, or at a place to one side, preferably near the lectern, and faces across the chancel. Should he conduct Vespers at the altar he ought to face the altar for the psalm. The rubric on page 274 provides that "the minister may face the altar except in such parts of the services as are a direct address to the congregation."

In some places some pastors read the psalm facing the people. They do this because they feel that the psalm, like any other part of the Holy Scriptures, is proclamation. The traditionally accepted practice on the other hand is to regard the psalms as hymns which are addressed to God, hence the recommendation that the minister face the altar.

It is also customary in most of our churches to sing the Gloria Patri even though the psalm has been said. This practice creates an awkward division and it would be better if the Gloria Patri were said also. Ideally, of course, the psalms are hymns and should be sung.

But whether they be sung or said, the important thing is that they be used. The first step in a renewed appreciation of Vespers is a more faithful use of the Psalter. (*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Sex morality

QUESTION: Please state where the Bible says all sex experience is for married couples only—as stated in your recent article. I believe that should there even be such a prescription it would be rather irrelevant to today's morals. The church has made many adjustments to conditions of the times. Why not become more reasonable in regard to sex?

REPLY: Turn to the following passages which deal with fornication—improper relations between unmarried persons: Matthew 15:18-20; Romans 1:29-32; 1 Corinthians 6:9-20; Galatians 5:19-21; Ephesians 5:3; 1 Thessalonians 4:3; 2 Timothy 3:1-6, and Hebrews 12:16.

The next references have to do with adultery—illicit relations between two persons, one or both married: Matthew 5:28, 32; 19:9; Mark 10:11-12, 19; Luke 16:18; Romans 13:9; 1 Corinthians 6:9; Hebrews 13:4; James 4:4; Exodus 20:14; Deuteronomy 5:18. There are numerous additional passages which speak on this issue.

The more positive side is stated in these verses: 1 Corinthians 7:2-5, 39; Ephesians 5:25-32; Colossians 3:18-19; 1 Peter 3:7; Matthew 19:3-9. What more needs be said? In the light of these statements what basis can there be for anything less than full conjugal fidelity and personal purity?

To arraign the Christian concept of

relations between the sexes is to look through the wrong end of the telescope. Present-day morality stands indicted before Christian principles.

All of the highest authorities in the fields of human relations, ethics, marriage, and guidance take a strong stand against sexual laxity. I know of no one who enjoys the respect of his compeers who holds any other view. There are others, of course, on a lower plane, to whom the wish may be the father of the thought, who hold some kind of pleasure theory of ethics, and to whom the whole question of right and wrong is a matter of indifference.

Each one should think on these things, and let the Spirit of God guide him.

Money and college

QUESTION: I have been married to a good man for twenty-eight years. All through the years he has not wanted to be bothered with finances. I have carried the load myself. Now I have a son in college and want to keep him there. But the worry about money is driving me to distraction.

We have an income of $— each month, and Everett turns it over to me for handling. I give him a sum for expenses, but he complains that he is always short of funds. He charges many expenses to me and I pay them. Overtime earnings he keeps for himself. Until recently we were able to live on about half the income, but then we didn't have anyone in college.

Our son, Willis, never had good health, so he can't work his way through school. I have tried to have Everett see that with a child in school great sacrifices are needed. He agrees, in so far as it does not inconvenience him. I have tried to get a job, but I have a handicap which keeps me from employment. I can [illegible] office work, housework, and creati[illegible] work, but I am stymied.

Where can I get work? Where cou[illegible] Willis and I work for the coming su[illegible] mer. He has taught arts and crafts. I c[illegible] teach oil, water colors, and other craf[illegible]

In spite of the fact that I have work[illegible] seventeen hours a day to provide mon[illegible] for education Everett tells me that I a[illegible] working for a career, to make a name f[illegible] myself. Is he jealous, or just thankles[illegible]

REPLY: Anyone who has no [illegible] quaintance with your community is [illegible] no position to point out employme[illegible] possibilities. You will have to explo[illegible] carefully the activities and industr[illegible] in your area, and get whatever he[illegible] may be needed from other peop[illegible] There may be some opportunities.

1) Arrange for a quiet, pleasa[illegible] calm talk with Everett. Avoid [illegible] tagonizing him. Try to talk over t[illegible] whole problem. Express thanks for [illegible] he does, and encourage unity of pu[illegible] pose. Explain your objective. Y[illegible] may make some progress.

2) Take your worries to God [illegible] prayer, and then lay them before yo[illegible] pastor and before several other matu[illegible] persons who have wide contacts. T[illegible] pastor may be able to break down a[illegible] opposition based on your handica[illegible] while the other persons may know [illegible] unnoticed employment possibiliti[illegible] Ask all to keep your problem in mi[illegible]

3) Some families have solved t[illegible] education problem by moving near [illegible] a campus. Such a move will, of cour[illegible] involve other problems. Perha[illegible] Everett may find a job—even a bet[illegible] one—and opportunities may open [illegible] you. In an extremity this proced[illegible] may deserve consideration in spite [illegible] the handicaps.

BOOKS

AGAINST CITIES

Cities in Crisis. By Dennis Clark. Sheed and Ward. 177 pages. $3.50.

Author Clark hopes to "promote discussion and study of urban problems by Christian social action thinkers and leaders . . . to fuse secular city planning and Christian social thought." Regretfully, the fusion initiated by this book will not seriously change future urban communities, for *Cities in Crisis* is merely a gummy potpourri of the urban problems faced by the Christian church.

The book describes the city, its people, their family life, Protestant and Roman Catholic experiences in confronting this new way of life, and calls attention to the major problems about which the Christian church should be concerned. However, what might have been a worthy book is weakened by inadequate development. In addition, the author's understanding of urban problems is superficial. He believes cities are too large and longs for a quasi-rural type neighborhood. He believes man is anxious because he is divorced from a *pristine* nature, and he never digs seriously into the meaning of human community, accepting a kind of "geographical determinism."

Mr. Clark does point out the critical need for the church to state clearly its social policy and to encourage an extensive lay educational program to arouse social concern. All the proper subjects are discussed and proper authors are quoted (sometimes at great length).

This volume may have value for those who are not convinced the city is here to stay.

CARROLL L. CHARLES
New York City

CHURCH CENTRALIZATION

Authority and Power in the Free Church Tradition. By Paul M. Harrison. Princeton University Press. 248 pages. $5.

The so-called free churches of Britain and America owe their origin partly to a protest against the control of local churches by political and ecclesiastical powers exercised from above. Nevertheless it soon became necessary for local churches to associate with other local churches to carry on missionary, educational, and charitable work in an increasingly complex world.

What has become necessary in practice has never been reconciled in free churches with professed theological understandings of the church or announced principles of polity. A great deal of power has actually come to be concentrated in the hands of professional ecclesiastical executives on state and national levels; local churches often pretend that this is not so, and in the process they have unwittingly lost their suffrage.

The author proposes in his sociological study that the anomolous situation in free churches, and specifically in the American (Northern) Baptist Convention, can best be remedied by a system of delegation of authority from local to state and then to national bodies which approaches presbyteral polity.

THEODORE G. TAPPERT
Philadelphia

ANCIENT WISDOM

The Book of the Dead. The Hieroglyphic Transcript of the Papyrus of Ani. Translated by E. A. Wallis Budge. University Books. 704 pages. $12.50.

"The Book of the Dead" is the title commonly given to the large collection of funerary texts which the ancient Egyptian scribes composed. They consist of spells and incantations, hymns and litanies, magical formulae and names, words of power and prayers. They are found in hieroglyphs cut or printed on walls of pyramids and tombs, and painted on coffins and sarcophagi and rolls of papyri.

Among the funerary papyri written between 1500 and 1350 B.C. the Papyrus of Ani holds a high place. While much of the content extends back as far as 3500 B.C., this "Theban recension" represents what an

educated man living in a flourishing period of the Egyptian civilization considered essential for salvation.

The present volume is based on the monumental work done by Sir Wallis Budge, late Keeper of the Egyptian and Assyrian Antiquities in the British Museum. It contains a complete transcript of the Papyrus of Ani in hieroglyphic type, together with a translation into English, notes and index. The papyrus is also described plate by plate. The elaborate introduction, dealing not only with the Book of the Dead but with Egyptian religion in general, is a valuable book in itself.

This unique volume, a masterpiece of the art of book making, provides direct access to the heart of one of the world's most ancient and significant religions. It makes its appeal to everyone interested in man's spiritual quest through the ages. It does more than provide information about a gifted ancient people with a passion for future life. Modern man can learn practical wisdom for living from the Egyptian candidate for immortality who makes such protestations of innocence as the following: "I have not grieved uselessly. . . . I have not been an eavesdropper. . . . I have not sought to make myself unduly distinguished. . . . I have multiplied my words in speaking."

Springfield, O. T. A. KANTONEN

MASSIVE BIBLICAL STUDY

Exposition of the Psalms. By H. C. Leupold. Wartburg Press. 1010 pages. $8.75.

The book of Psalms is unfailing both in its interest and value for the devout and in its challenge for the scholar. The Old Testament professor at Capital University takes a frankly conservative approach. Much of the comment is excellent, emphasizing spiritual values; but some must be seriously questioned as more advanced ideas than are probable at the time of writing are expounded. A sane caution against too free emending of the Hebrew text is given; some emendations are accepted.

The author accepts all instances in which David's name appears in the heading as trustworthy statements that David wrote t psalm. He does not even discuss the unc tainty in the Hebrew phrase and the ve different translation by various scholars, a cording to which no ascription of authorsh was even intended.

He gives his own translation, and this often helpful; e.g., 25:14; 51:10; 130:3. E in this reviewer's opinion, some of his re derings are erroneous; e.g., in 19:2, 3; 22

The recently popular but dubious attac ing of various psalms to an alleged annu festival of enthronement for Yahweh treated as "vague conjecture" and "fic tious." The first phrase in 93 is well int preted as meaning that the Lord has ma evident his sovereignty by restoring Isra from exile. Psalm 22 is taken as specifica predictive of Christ. No effort is made show the real Hebrew meaning of "fo saken"—which is quite different from t usual assumption in English. The high co ception of a blessed future life, held by few Old Testament writers, is well set for in the comments on Psalms 16, 49, 73.

The bibliography leans heavily on t German. Unfortunately most of the refe ences on Hebrew grammar are to Koen few to Gesenius-Kautzsch (which has be translated). HAROLD L. CREAGER

Columbia, S. C.

AMERICANS IN DANGER

The Hell of It. A Devil's Guide to Tempti Americans. By Stephen Cole. Doubleday. pages. $1.95.

A parson on his day off (in this case Episcopal clergyman living in Florida) c have a lot of fun imagining how the De sizes up our way of life. Some of our be people and most revered customs fall co siderably short of perfection when studi from this point of view.

In this book are "tape recordings" of dozen of the Devil's lectures to his su ordinates, explaining how to take advanta of the usual mortal weaknesses to advan the kingdom of darkness. A light tou and mild ironic bite are sustained throug out the "lectures."

overseas

Crisis of a Sect

GERMANY: Recklinghausen. Aug. 4.— THERE ARE NOT many sects in Germany. Since the time of the Reformation the fact that our churches were mostly state churches hindered other groups with special teachings in promoting their doctrines. Many members of minority groups had to emigrate, and the roots of quite a few American sects can be found in German immigration. Some American sects took up their work in Germany only during this century, as Jehovah's Witnesses, Mormons, or the Seventh-day Adventists. Their number is small compared with those belonging to the regional churches, but their activity has grown within the last years.

The New Apostolic Church is one of the very few sects of German origin. Its beginnings can be found in the Catholic Apostolic Church movement in England early in the last century. But since 1860 it was mainly a German group which later spread to other European countries and even to the United States.

The statement of faith (10 articles) emphasizes that the New Apostolic Church is the one and only church which has the guarantee to receive the Holy Spirit (by the Holy Sealing). By reinstituting the office of the apostles and the chief apostle it claims to have the only connection with the early church and shall alone be alive when Christ will return. Obedience to the apostles is the main condition for achieving redemption.

Those teachings which assure the salvation of the believers got special importance by the fact that the chief apostle since 1930, Johann Gottfried Bischoff, expected the return of Christ during his lifetime. In 1951 he stated this as a fact revealed to him by God. Since that time acceptance of this teaching decided whether a person could be saved or not. Members of our churches had good reason to wait for a collapse because J. G. Bischoff was 80 years old when he announced for the first time the speedy return of Christ.

On July 6 this year Bischoff died. The chief apostle was 89 years old. Even before he was buried a new chief apostle, Walter Schmidt, was elected by the other apostles. The breakdown of the eschatological expectations was explained for the believers by saying that God out of reasons yet unknown had altered his plans. The priests try to hold together the group, but one can foresee that many will withdraw after being misled for so long a time.

The New Apostolic Church has about 400,000 members in Germany and 100,000 in other countries.

—REINHARD GROSCURTH

BERLIN. — EIGHTY-EIGHT per cent of eligible young people in the Soviet Zone of Germany took part in Communist youth dedication ceremonies this spring.

East German Protestant churches have adopted temporary regulations which permit young people to continue taking part in the life of the church even if they have enrolled for, or participated in, the Communist rites. They also will admit such youngsters to confirmation after they have shown for at least one year that they want to be active members of the church.

The East German Central Committee for the Youth Dedications was reported to have admitted that many youngsters are participating in the atheistic rites only as a matter of routine without identifying themselves with the Communist ideological platform.

—RELIGIOUS NEWS SERVICE

Dr. Frobenius, Pastor Shaft and Dr. Young seated with Christ the King congregation

Two New Congregations Organized in Kansas City

KANSAS CITY — Two new Central States Synod congregations were organized in June. One was Christ the King Church, in southeast Kansas City, the other Holy Shepherd Church, in Kansas City North.

Dr. A. W. Young, synod president, and Dr. R. R. Frobenius, home missions superintendent, conducted the services at each of the missions, which were started in the spring of 1959.

The Rev. Jearald Shaft held the first service for the southeast area on Sept. 20, in a restaurant near Raytown, Mo. The charter list at organization had 125 baptized members, of whom 64 were received as adults. Pastor Shaft was called as the pastor and was installed on July 10.

The Rev. Richard O. Scherch, developer in Kansas City North, held the first service in a school on July 12, 1959, with 62 persons attending. At organization the charter had 137 baptized members, 60 listed as confirmed. Pastor Scherch also has been called by the congregation to continue as pastor.

Both congregations have fine sites for future buildings, and parsonages.

Dr. Frobenius (left) congratulates Pastor Scherch at organization of Holy Shepher

Lutheran Named Chancellor At University of Kansas

LAWRENCE, KAN.—The new chancellor the University of Kansas is W. Clar Wescoe, one of the country's best know authorities of pharmacology and anesth siology. He is a member of Trinity Chur (ULCA) in Lawrence.

Dr. Wescoe is a graduate of Allentow Pa., High School and Muhlenberg Colle

Albuquerque Congregation Welcomes Indonesian Family

MEMBERS of St. Luke's Church, Albuquerque, New Mexico, are experiencing the thrill of being foster parents to a refugee family. The congregation sponsored the immigration of Dutch-Indonesian Benny Butteling, his wife and six children.

Natives of Indonesia, the Buttelings are Dutch citizens. Under Communist pressures, they were loyal to the Dutch government, and a few years ago were repatriated to Holland. They lived for two years in Rotterdam, in crowded abnormal conditions, waiting and hoping for resettlement.

The Netherlands government, anxious to find new homes for displaced Indonesians, paid for their transportation to Albuquerque. There the St. Luke's congregation welcomed them and helped them get set up in a new home. The cost wasn't much; most of the "expense" was in the form of love.

A three-bedroom house was rented for the Buttelings. Members of the congregation brought food and contributed trading stamps to help buy household articles like linens and blankets. Families gave beds, dishes, rugs, curtains, chairs, tables and other furniture.

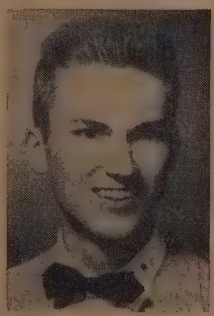
A LOCAL STORE donated a good used refrigerator, a friend of the church scout troop gave a used gas stove, and the plumber that does the church's work installed it free. A lawyer gave a used automatic washer and a vacuum cleaner.

Mr. Butteling was assured of a job before he arrived, being an experienced automobile mechanic.

St. Luke's hopes to bring other such families to Albuquerque. Methodist and Presbyterian churches of the city have brought in several, and the Congregational church sponsored one recently.

The Buttelings found a host of friends in American home

Commissioned for Liberia



E. D. KNUTSON

E. DAVID KNUTSON of Gruver, Texas, has been commissioned to serve as business manager and part-time airplane pilot for the United Lutheran mission field in Monrovia, Liberia.

Taking part in the service at Oslo Lutheran Church (ELC), Gruver, were Secretary Herman L. Gilbert, of the ULCA Board of Foreign Missions; the Rev. Olaf Holen, vice president of the South Central District, ELC; the Rev. Robert L. Cordes, pastor of Oslo Church, and the Rev. George Holmquist.

Mr. and Mrs. Knutson attended Pacific Lutheran College, Parkland, Wash., and Oklahoma A. & M. College. Mr. Knutson has been attending Luther Seminary, St. Paul, Minn., for the past year.

Pacific Assembly Held At Camp Near Olympia

By OLIN G. DASHER

SEATTLE—Annual Lutheran Summer Assembly was held Aug. 7-13 at Black Lake Camp Grounds, near Olympia, Wash. This is a joint project of the Pacific Synod and the Augustana Columbia Conference.

The Rev. John Simmons, of St. Matthew's Church, North Hollywood, Calif., was the principal speaker. Courses were given in leadership education, church music, marriage and family life, the life of Christ, prayer, and church history.

LUTHER LEAGUE Leadership School was scheduled at Pacific Lutheran College, Parkland, Wash., Aug. 21-26.

The Pacific Synod Luther League will hold its convention at the college Aug. 26-28. Speakers will include Robert Menges, president of the Luther League of America, and the Rev. John Darrah, of Magnolia (Aug.) Lutheran Church, Seattle.

MAJ. KENNETH E. HARTMAN, Lutheran chaplain at Elmendorf Air Force Base, Anchorage, Alaska, confirmed a class of three boys and three girls this spring. Lieut. Co E. D. Bryson is chairman of the Luthera group at Elmendorf.

Confirmands at Elmendorf, shown with Col Bryson (left) and Chaplain Major Hartma

RESURRECTION CHURCH, Juneau, Alask held its own Bible camp July 31-Aug. 5 the Methodist camp ground on Eagle Rive Dr. L. H. Steinhoff is the pastor.

Bible Study Classes Discontinued in Hillsboro Schools

HILLSBORO, ORE.—Bible study classes during regular hours in Hillsboro's three elementary public schools have been discontinued by the local school board on the advice of its attorney, Willard Schwenn.

He ruled that the classes, conducted at the schools for more than 15 years, were a violation of the First and Fourteenth Amendments to the U.S. Constitution.

The schools involved are David Hill, Peter Boscow and Brookwood. They have a total of 1,884 Protestant, Catholic and Jewish students.

Pupils who did not wish to attend the Bible classes, held once a week for 30 minutes, were not required to do so. Classes were taught by Mrs. Janie McMinn who told the youngsters Bible stories in simplified form. The children also memorized select Bible verses.

Originally, the religious program, co ducted by a group of churches and the PT which hired Mrs. McMinn, extended ov all eight grades. In recent years, howeve the classes were confined to the first throu the sixth grades, and in the past year on to the second through the fourth.

Mr. Schwenn said it would be legal to r lease pupils desiring religious education f two hours a week to attend such class outside the public schools.

Last May the Oregon Supreme Court u held the constitutionality of a state law r quiring public schools to release childr for off-premises religious instruction duri school hours if parents requested it.

There were 76 adults and 54 children at birth of Fort Walton Beach congregation June 5

Florida Now Has 51 Congregations, Hopes for 40 More

By CARL A. DRISCOLL

TAMPA—One of every eleven families among the 18,000 who have purchased lots in the new Cape Coral development near Ft. Myers is Lutheran, a survey shows. This is one of the new mission fields assigned to the Florida Synod by the regional mission committee, and is indicative of the potential growth of the church in this far-south region.

The count on mission fields shows seven now under development, five others awaiting the arrival of mission developers, and eleven new fields assigned for future development. Seventeen more fields have been requested by the synod. This is a total of 40 future congregations.

The synod now has 51 organized congregations, of which 30 are on salary aid from the Board of American Missions, and nine have mission building loans.

Newest congregations are Holy Trinity Church, Fort Walton Beach, the Rev. Robert L. Keyes, developer; and Messiah Church, at Cocoa, the Rev. Ralph W. Birk, developer. Both were organized on June 5, with Dr. Royall A. Yount, synod president, and the Rev. W. Baxter Weant, mission director, participating.

With the final mortgage payment on its parsonage, St. John's Church, Orlando, joined eleven other young congregations in the select group of self-supporters. Fifteen congregations are in various stages of planning for their first buildings, with estimated construction costs totaling nearly $1.5 million.

FIRST SERVICE at Key West was held Aug. 7 by Pastor Gerald C. Wise, mission de-

Next Week

Pages 26 and 27

FLORIDA . . .

veloper. The name of the congregation when organized will be Holy Trinity.

Other names approved for developing congregations are Grace, for the mission at Ormond Beach, James E. Von Holten, developer; and Gethsemane, for the second mission in Gainesville, Norman E. Kieffer, developer.

THE MISSION AT VENICE, under leadership of Developer Charles I. Rowe, will organize early in October. Summer services are being held in the air-conditioned Episcopal church, but meetings will be held in a bank building this fall.

UNITED LUTHERAN CHURCH MEN met in St. John's Church, Jacksonville, in June for their annual meeting, with the national president, Aubrey Mauney as the speaker. Floyd C. Castor of Tampa was elected to succeed A. J. Kelley as president of the state group.

LUTHER LEAGUERS met in Sarasota June 16-18 with St. Paul's Church as the host. Business sessions were held in a hotel.

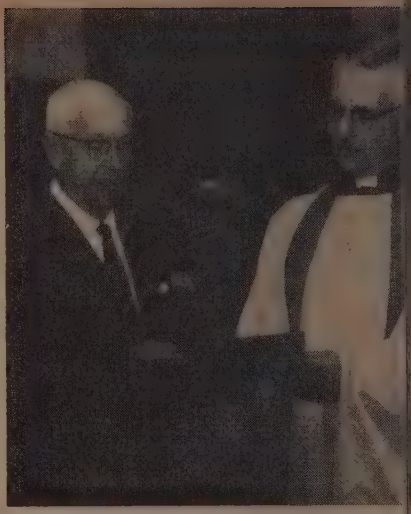
Christina Eshelman of Daytona Beach was elected president succeeding Donald Arce of Miami. Eddie Ricks, Rocky Mount, N. C., was the LLA representative, and Dr. E. Ray Morack, Largo, was chaplain.

FIRST jointly staffed camping program at Augustana's Camp Emanuel at Groveland ran for eight weeks with a total of over 500 campers. ULC's Pastor Daniel Bergstresser was director for four weeks and Augustana's Pastor John Swanson took the other four.

FALL MEETINGS of the three conferences have been arranged. Northern Conference is meeting in Gainesville Sept. 27; Central goes to Sarasota on the 28th, and Southern will be in Lake Park on the 29th.

CONFERENCE presidents, meeting with President Yount early in August, supported a proposal to re-district the state into five conferences in order to restrict size, and to reduce travel distance.

The new lines take into consideration the Augustana and Suomi congregations. Florida is not a wide state, but the distance from Pensacola to Key West is greater than from New York to Chicago.



Dr. Renz presents citation to Mr. Blomstrom

GEORGIA-ALABAMA

Blomstrom Given Citation For Service to Church Men

By PAUL J. RENZ

ATLANTA—A certificate of recognition o outstanding service to the United Luthera Church Men was presented to David H Blomstrom at a service July 10 in Peachtre Road Church. The pastor, Dr. Paul J. Ren made the presentation in behalf of the e ecutive committee of the ULCM of th Georgia-Alabama Synod.

Mr. Blomstrom has been active in th Lutheran Brotherhood and the ULCM fo more than 40 years. He began his wor at St. Matthew's Church, Bethlehem, Pa where he was Brotherhood president. I 1948 he was secretary of the national com mittee entertaining the convention. He als was a member of the entertaining commi tee in 1954 when the convention was hel at Redeemer Church, Atlanta.

He served as vice president and presider of the Georgia-Alabama group in 1955 an 1956, and then was a vice president of th

ULCM of the ULCA. He has been active in the extension work of the synodical unit, and in the ULCM of his own congregation, Peachtree Road Church.

"Fountain of Compassion"

SPEAKING at the kick-off of the advancement program for the Protestant Radio and TV Center, Atlanta, was Dr. Frank Laubach, founder of the World Literacy Movement. He voiced a plea for an "all-out national mobilization to fight the dangerous, angered, rebellious hunger" of the have-not nations of the world.

"The dividing line between progress and prosperity, starvation and stagnation, is literacy," he said. He predicted that the Atlanta center, with its spiritual and technical resources, "might well be the center of this fountain of compassion."

The Protestant Radio and TV Center is now the world's largest distributor of non-commercial sustaining time religious programs. It produces the Lutheran series on the Protestant Hour, with Dr. Edmund Steimle and the Wittenberg University Choir. ULCA, through the Georgia-Alabama Synod, is one of the founding donors.

Frank Laubach and Harlow Russell checking scope of Protestant Radio and TV Center

Family Emphasis at Conference

CONFERENCE WEEK at Lutheridge Assembly, Arden, N. C., had a family emphasis. Leaders included Mrs. Fred Wiegman, for the United Lutheran Church Women; J. H. Oetgen, executive secretary of the United Lutheran Church Men; Dr. Lawrence D. Folkemer, of Washington, lecturing on Protestant and Roman Catholic relations for the pastors; Dr. Ralph D. Heim, of Gettysburg Seminary, Bible study leader; and the Rev. Robert J. Marshall, of Chicago Seminary, leader of vespers. Louis Van Gorder and Mrs. C. K. Derrick of Atlanta were the co-deans.

MISSISSIPPI

St. John-Betheden Parish Installs Pastor Dynneson

By WADE H. KOONS

JACKSON, MISS.—The Rev. Lawrence C. A. Dynneson, graduate of Northwestern Seminary, was installed on July 24 as pastor of the St. John-Betheden Parish, Louisville, Miss.

Pastor Dynneson was ordained at the Northwest Synod convention in Grand Forks, N. D., last May. The Rev. Donald J. Myers was liturgist for the installation service, and the sermon was preached by the Rev. Wade H. Koons, Mississippi Synod president.

W. L. HUTTO, of Laurel, was elected president of the synodical Luther League at the annual convention held July 21 at New Hope Church, Sallis. Other officers: Robbie Dale Livingston, of Louisville, vice president; Shirley Livingston, of Betheden, recording secretary; Laura Burlingame, of Jackson, corresponding secretary; Sandra Seefeld, of Laurel, treasurer. Pastor Donald J. Myers is the advisor.

Luther League Caravaners, Virginia Weaver, Stephanie Steininger, Mary Baxter and Richard North, spent two weeks visiting all congregations in the synod, and attended the state convention.

Deaconesses in Triennial Homecoming at Baltimore Motherhouse

Sixty deaconesses affiliated with the Baltimore Motherhouse returned for a triennial homecoming, July 25 to Aug. 1. Spiritual refreshment, discussion of the basic philosophy of the diaconate, consideration of progressive changes, and corporate silences for meditation and prayers on behalf of the church, its leadership, and the spirit of service within a emanating from it, made this triennial an e riching experience.

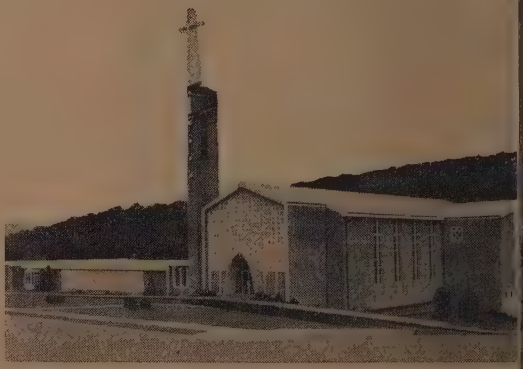
The many other lay workers in the chur graduated from the Baltimore Motherhou School will hold their triennial reunion on t campus, Sept. 2-5.

Western Maryland Pastors to Meet in New Church at Cumberlan

WESTERN CONFERENCE of the Maryland Synod will meet Nov. 7 at St. Luke's Church, Cumberland. The speaker will be Dr. Vernon L. Strempke of the Board of Higher Education.

The new St. Luke's Church and educational building is on a seven-acre tract about a mile from the former site. Cost of the project was $550,000.

A striking feature of the nave is a seven-lancet stained-glass window, 23 feet high and 30 feet wide, behind the altar.



Modern St. Luke's is landmark against Cumberland hills

r. Fry to Speak Sept. 12
Dr. Hankey's Induction

By LUTHER E. FACKLER

ITTSBURGH—The Rev. William Campbell nkey, D.D., fifth president of the Pittsgh Synod, will be inducted into office at convocation Sept. 12 in First Church, llo, where he has been the pastor.

astors of the synod will take part in a ed procession. The speaker will be Dr. nklin Clark Fry, president of the United heran Church in America.

r. Hankey was elected at the spring conion of the synod to succeed Dr. G. Lawce Himmelman, president since 1950.

Church Men Plan Convention

THE COURAGE TO CARE" will be the theme the convention of the United Lutheran Church Men of the Pittsburgh Synod, Sept. 16-17 at Camp Lutherlyn.

The Rev. Rufus Cornelsen, social action director of the Board of Social Missions, will be the keynote speaker. Delegates will be divided into ten groups to make a detailed study of the theme.

J. H. Oetgen, executive secretary of ULCM, will speak at the Saturday evening banquet.

INTEGRATION in vacation church school was a success at St. John's Church, Erie, this summer. St. John's offered its facilities to Holy Trinity Church, a Negro congregation, when the latter was unable to arrange its own school. Nearly one-half of the children attending the school at St. John's were from the Holy Trinity group.

Preliminary doubts expressed by parents and others were proved unfounded. Teachers reported that learning capacity had no relation to color, and discipline was no problem.

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Bethlehem Pastor Elected Synodical Conference Head

By HENRY W. SNYDER, JR.

ALLENTOWN—A Lehigh Valley Lutheran pastor has been named president of the Synodical Conference. The Rev. John Daniel, pastor of St. John the Baptist Slovak Lutheran Church, Bethlehem, was elected to succeed Dr. John S. Bradac, at the Synodical Conference meeting in Milwaukee Aug. 2.

Pastor Daniel is a member of the Bethlehem Lutheran Pastoral Association and active in inter-Lutheran affairs. In 1957 he was president of the Bethlehem Protestant Ministerial Association. He enjoys the respect and friendship of all Lutherans in Bethlehem. His congregation is part of the Evangelical Lutheran Church, sometimes known as the Slovak Synod; the other thirteen Lutheran congregations in Bethlehem are affiliated with ULCA.

Pastor Daniel's new office is one of presiding at regular meetings of the Synodical Conference, rather than full-time administration. He will continue as pastor in Bethlehem. He is the author of "Labor, Industry, and the Church," and he is president of the board of the Lutheran Haven, Slavia, Florida.

New Building at Bangor

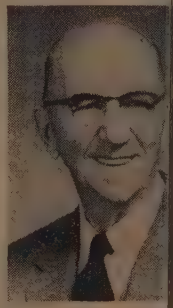
GROUND WAS BROKEN July 17 for the $135,000 educational building of Trinity Church, Bangor. The 60 x 100-foot two-story building, adjacent to the church, will contain auditorium, offices, classrooms, kitchen, and cafeteria. The former parsonage of Trinity Church was razed to make way for the new building.

ST. JOHN'S CHURCH, Fullerton, has completed its new $300,000 church building, and will dedicate the finished edifice on Oct. 23. Eight years of planning went into the successful completion of the project. The congregation had outgrown its previous chapel.

ST. JOHN'S CHURCH, Howertown, observed its 125th anniversary recently with a week of special services. Former Pastors Charles Ruloff and Warren Heinly assisted the present pastor, Henry Eisenhart, in observance.

Bainbridge Congregation Honors Dr. F. L. Coleman

LANCASTER, PA.—When the Active Workers Sunday school class of St. Luke's Church, Bainbridge, started to prepare a "This Is Your Life" surprise for their pastor, the Rev. Frederick L. Coleman, they found there was no lack of material.



DR. COLEMAN

Dr. Coleman served for 40 years as a missionary in India. When he "retired" a few years ago he chose to accept the call to shepherd a small town congregation rather than (as he expressed it) "sit under a Florida palm tree doing nothing."

The party honoring Dr. Coleman was held July 27. The outline of his colorful life history was augmented by excerpts from letters sent by United Lutheran Church leaders.

Dr. and Mrs. Coleman were delighted to see Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, at the party. Also attending were his son, the Rev. William D. Coleman, who now continues mission work in India; his daughter, Mrs. Pohl, and his daughter-in-law, Mrs. Coleman—with eleven grandchildren.

From India came letters attesting to Coleman's zeal in the mission field of Kamundry. They told of his perfect knowledge of the Telegu language, of his founding a leper colony, of planning the Lutheran theological school at Luthergiri and the "Kakul" college at Madras, of his great service to stricken people in the Godavari flood of 1953.

...n on Bible Reading in Pennsylvania Schools Appealed

PHILADELPHIA — The United States Su-me Court has been asked to set aside an er forbidding Bible reading in Pennsyl-ia public schools. A special three-judge eral court last September instituted the er in a case brought by a Unitarian fam-—Mr. and Mrs. Edward L. Schempp and r four children, against the school board Abington Township, just north of Phila-hia.

December 1959 Governor David L. rence signed an amendment to the state removing the provision requiring teach-to read from the Bible. The amendment provided that a child may be excused Bible reading with written consent parents.

low the state has joined Abington Town-in asking the Supreme Court to set aside decree in view of the change in the law. e courts should have a chance to inter-the new statute before any action is n in the U.S. Supreme Court, said At-ey General Anne X. Alpern.

The appeal said in part: "Over 2,300 school districts, now participants to this litigation, need clarification of the legal responsibilities and duties in connection with the long-standing practice of Bible reading. Uncertainty caused by the lower court's decision has had a serious impact on the schools throughout the commonwealth."

The three-judge panel refused last June 9 to rescind the original decree because of the change in the law.

The lower court's opinion expressed in the

gional Welfare Meeting t Oct. 5-7 in Harrisburg

ARRISBURG, PA. — The Atlantic Central onal meeting of the National Lutheran al Welfare Conference will be held Oct. at the Penn Harris Hotel in Harrisburg. ting jointly with the NLC group will be Eastern Region of Associated Lutheran rities, affiliated with the Lutheran rch—Missouri Synod.

he theme will be "Competence for Our ." Leaders in various fields of social ice will speak at general sessions and luct workshop sessions.

he keynote address will be given by the Luther Gjerde, executive of the Lu-an Welfare Society of Minnesota. Dr. Wilson Anderson, commissioner of the e of Children and Youth, Pennsylvania artment of Public Welfare, will speak he Thursday evening banquet.

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WEEKDAYS
12:10 p.m., 12:40 p.m.

BIBLE READING . . .

brief filed with the U.S. Supreme C contended that "whether we read the B without comment, or in a religious c mony, reading from that established relig text in public schools is within the pros tions of the First Amendment."

"Where a course of conduct is comp for the schoolteacher and school sup tendent," the opinion added, "they will every effort . . . to find an audience reading the Bible. The mandatory re tion of school attendance puts the chil the path of compulsion."

NEW YORK

Rochester's Concordia And Zion Churches Join

ROCHESTER, N. Y.—Plans for the re tion of two of Rochester's best-known theran congregations advanced with th nouncement of the merger of Conc and Zion churches. The Rev. Godfre berti, Concordia's pastor since 1957, an Rev. Dr. J. Russell Fink, who has s Zion Church for the past two years, w co-pastors of the merged congreg Name chosen is Zion-and-Concordia Ch

The merged congregation will worshi fall in Zion's building, since the big cordia edifice has been sold to anoth ligious group. Construction of a new c on the acreage which the Concordia gregation purchased several years ag be speeded. The new site is on a thoroughfare in a fine residential ar the south side of the city.

Concordia Church, founded in 18 still one of Rochester's largest congreg with more than 700 communicants. Its ent building is located on narrow Street in an area just north of the business section which is rapidly bec commercial.

Zion Church, founded in 1836, is ester's oldest Lutheran congregatio building is on Grove Street in the dow business center.

Laymen's Movement Seeks More Stewardship Backers

NEW YORK—A new program aimed at increasing the membership of the Lutheran Men's Movement for Stewardship of the United Lutheran Church in America to 3,500 was launched here last month.

Earl L. Heckathorn, of Trenton, N. J., LLM membership enlistment director, said that 550 letters have been sent to potential LLM members in United Lutheran congregations in the United States and Canada.

The Lutheran Laymen's Movement is comprised of approximately 2,864 men who underwrite the church's stewardship program by voluntary contributions. Last year the laymen contributed $196,407 to finance this aspect of the ULCA's work.

Mr. Heckathorn said through the current enlistment program it is estimated that this year's contribution by the laymen will reach $223,000.

He reported that LLM has members in 42 states, six Canadian provinces, Puerto Rico, the Virgin Islands and in nine overseas countries.

nada Lutheran Churches p Quarter-Million Mark

WINNIPEG—Membership in Canadian Lutheran churches passed the quarter-million k in 1959, according to the "Directory utheran Churches in Canada" published by the Canadian Lutheran Council.

he total of 257,414 baptized members esents an increase of 3.2 per cent over 3. Similarly, the 161,502 confirmed abers (adults and teenagers) are 3.2 per more than in 1958.

owever, the 1,035 congregations were n 1.5 per cent from 1958, and there are 639 pastors, five more than the previous Figures were submitted by officials of utheran groups with one or more conations located in Canada.

total of $1,594,064, up 8.1 per cent, t to various benevolences. The ULCA p reported the largest amount devoted enevolence, $602,238, up 6.2 per cent.

Alcan Highway Chaplain

Lutheran mission developer in Whitehorse, n Territories, found an unexpected part of inistry this summer. The job: visiting hosized American Lutheran tourists who were d in automobile accidents on the Alcan way, connecting Alaska with the 48 states. ring June, Pastor Modris K. Gulbis minad to six accident victims in the Whitehorse tal. Since they had no friends nearby ttle is 950 miles southeast), Pastor Gulbis d them every day and wrote or telehed their families.

e man stayed in the parsonage for ten after release from the hospital, because was literally no room in the inn.

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Canadian Pastor to Set Up LWF's Africa Radio Studio

WINNIPEG—A Canadian pastor will set up a studio for the new radio station being built near Addis Ababa, Ethiopia, by the Lutheran World Federation.

The Rev. Ferdy E. Baglo left his Augustana Lutheran parish at Broadview, Stockholm, and Dubac, Saskatchewan, at the end of July. After holidaying with relatives in Vancouver during August, Pastor Baglo will move to Chicago with his wife and four children, and will spend one or two semesters at the School of Missions at Maywood Lutheran Seminary.

The half-million-dollar station is to broadcast on several short-wave bands to all of Africa, the Middle East, and Southwest Asia, and on a medium-wave band to North Africa. The 50,000-watt "Voice of the Gospel" is expected to begin broadcasting on Christmas Day 1961.

Other production studios will be located in Addis Ababa and South Africa, and perhaps India and Madagascar.

The Baglos will live in Mwika on 5,000-foot level of Mount Kilimanjaro miles from Moshi, scene of Billy Grah biggest Africa meeting last winter. The year-old clergyman will advise construc of the studio and begin gathering and t ing a staff of about eight. Programs wi taped and expressed to Addis Ababa broadcasting.

Most tribal chiefs have radio sets, Baglo said, and many others are ge them. They listen to Radio Moscow Radio Cairo all the time. A positive C tian message will counteract at least s of this influence, he said.

Pastor Baglo's broadcasting experienc gan some 17 years ago, during his S Burnaby High School days, near Vanco He worked full time in radio produ for nine years before enrolling at the versity of Saskatchewan in Saskatoon, part time while studying there and at Lutheran Seminary in the same city.

He holds the B.A. and B.D. degrees, was ordained in Vancouver in 1958 by Augustana Lutheran Church.

Pastor Baglo has produced all seve the Canadian Lutheran Council's Good day broadcasts, including that of last s which was carried on more than 80 En language radio stations.

Lutherans Attend Meetin Of Church Administrator

SEVENTEEN LUTHERAN church man attended the fourth annual conferenc the National Association of Church Bu Administrators held July 19-22 at C bus, Ohio. Leif Larson, of Central (TA Church, Minneapolis, Minn., was el president.

ULCA church administrators atte the conference were: Miss Amy Mario John's, Springfield, O.; Philip Schum Holy Trinity, Minneapolis; R. H. Huen Ohio Synod, Columbus, O.; Kenneth ters, Richfield Church, Minneapolis, John Fisher, St. John's Church, Minnea

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CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

AVNER, FRANK R. To Mt. Nittany parish.

SE, JOHN F. From chaplain-intern, Northastern Federal Penitentiary, Lewisburg, a. To Trinity Church, Hughesville.

HRBAUGH, ROBERT LEE. To Pine Grove Mills parish.

OSS, G. MARTIN. From St. Mark's Church, Mechanicsburg. To Zion Church, Landisville.

BER, THOMAS J. From St. Matthew's Church, Carlisle Springs, and Salem Church, Carlisle. To First Church, Carlisle, associate pastor, and St. Matthew's Church, Plainfield, supply pastor.

ITEHEAD, ROBERT O. From St. Luke's Church, Woodhaven, N. Y., assistant pastor. To St. Paul's Church, Fayetteville; St. John's Church, Green Village, and St. Luke's Church, Scotland, Pa.

CENTRAL STATES

LSE, ROBERT J. From St. Peter's Church, Silger, and St. Luke's Church, Stanton, Neb. To Emmanuel Church, Lawton, Okla.

EBUS, MERLE. From St. Paul's Church, Hiasco, Kan. To Gloria Dei Church, Parkville, Mo.

FLORIDA

NAMON, GEORGE. To St. John's Church, Orlando-Winter Park, assistant pastor.

ILLINOIS

, EDWARD A. From Selkirk Church, Selkirk, Man., Canada. To Union Church, Hila, Ill.

MIRE, JAMES C. To Quincy, mission developer.

ENY, KORNEL J. To Grace Church, Evanston, assistant pastor.

INDIANA

KANDER, CLARENCE M. From Christ Church, Evansville. To Grace Church, Logansport.

DECEASED

RS. IDA BECKER, 83, died July 23 os Angeles, Calif. She was the widow of the Rev. Otto Becker, who died in 1952. Pastor Becker served parishes in Canada from 1912 to 1927, the Bathgate Parish in North Dakota from 1927 to 1941, and Bethlehem Church in Sanger, Calif., from 1941 to his retirement in 1945.

Funeral service was conducted July 25 by the Rev. P. H. Waldschmidt in Holy Trinity Church, Inglewood, Calif.

DR. IRA W. BINGAMAN, 79, died June 9 at Blessing Hospital, Quincy, Ill. Born in Middleburg, Pa., he was graduated from Susquehanna Seminary and was ordained in 1909.

He served pastorates at St. James' Church, Ashland, Neb., 1909-1913, and Luther Memorial Church, Quincy, Ill., 1913-1941. Then he became Protestant chaplain at the Soldiers' Home in Quincy, serving until his retirement last year.

He was president of the Illinois Synod from 1916 to 1919, and served as president of Carthage College 1933-1935.

Surviving him are his wife, the former Clara R. Rippel; three daughters, Mrs. Henry Schneider, Mrs. Robert T. Wilson and Miss Mary Constance Bingaman; three sons, John L., Paul G. and Walter J. Bingaman; a brother, the Rev. Reide Bingaman of Lemasters, Pa.; two sisters, Mrs. Virginia Sanders and Mrs. Sarah Saunders; sixteen grandchildren and three great-grandchildren. Funeral service was held June 12 at Luther Memorial Church, Quincy.

ATTRACTIVE POSITION

for combination Director of Religious Education and Minister of Music. Write St. Paul's Lutheran Church, 121 South Eighteenth Street, Richmond, Indiana.

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IN CONCLUSION

NOT LONG AGO we were offered a manuscript for *The Lutheran* which asserted that most people are honest. The writer told stories about lost pocketbooks being returned with their contents untouched, and so forth. I rejected this manuscript because I wasn't convinced by a few stories. I don't know how many people are honest.

Many people might never think of robbing a bank but would shortchange a customer 50 cents. Some would return a lost pocketbook but don't hesitate to cheat on income taxes because they think the government asks too much.

I've read startling statements about losses suffered by supermarkets not only due to theft by buyers but by employees. A policeman whose chief job is investigating housebreaking and mugging probably has a more pessimistic opinion of the general level of honesty than a preacher who deals mostly with people who behave themselves. But I suppose there's hardly a church in the country where something hasn't been stolen, and in some cases by church members.

LAST MONTH a *Life* staff writer, Frank Gibney, published a book entitled *The Operators* which paints a dark picture of American ethics. He describes a great variety of phony dealings in business, the professions, government. There has been embezzlement in one-fifth of U.S. banks in three years, he says, plus padding expense accounts, selling phony goods, and much more.

It would be difficult to prove general statements as to honesty or the lack of it, or to determine what is the long-range trend. Dr. George Gallup isn't likely to conduct a poll on such questions as: 1) How long is it since you last cheated somebody; and 2) do you believe honesty is the best policy?

THE BASIC QUESTION is what do we think we are living for? If we have an exaggerated notion of the importance of a comfortable income and the enjoyment of numerous luxuries, we may begin to look for ways to cut the corners. If we are chiefly concerned with taking care of our families, being helpful neighbors and reliable citizens, the temptations are not so great.

American industry is so built up that it can produce more of almost everything than a majority of us really need. Therefore we must constantly be lured into a buying mood, replacing things before they wear out because we saw some new three-tone models dangled across the TV screen. This stimulus supplies the motive for wanting more money. Maybe this is the way a complicated society begins to break down. It would be a sad ending of the story if the Russians win the cold war by being more honest than we are.

It's probably much too soon to be writing the funeral notice about the American way of life. There are millions of Americans who are moderate in their desires, not greatly concerned about prestige symbols, and honest. The "compact cars" are proof that you can't seduce a whole nation into hot desire for more chromium trim and higher horsepower every year.

We should be steadily aware, though, of the risks we run. A prosperous people who are merely intent on increasing their own prosperity are not likely to last long. There's a story in the Bible about what happened to a man whose crops were so good he had to build more storage space.

—ELSON RU

Will you help a fellow Lutheran to financial security during

"Brotherhood Builder Days?"

Here is your opportunity, as a member of Lutheran Brotherhood, to help Lutheran friends and relatives. Simply recommend them for Lutheran Brotherhood life insurance.

In appreciation for sending in the names of three Lutherans who should be interested in Lutheran Brotherhood, we will send you one of these four gifts:

1. Slim ball point pen in silver and black.

2. Decorator hurricane lamp in "Colonial Copper."

3. "Golden" petite automatic telephone index. Purse size.

4. 3 plastic food containers. For storing food in refrigerator/freezer. Half-gal., qt. and pint.

Now consider the Lutherans you know: Do you know someone interested in safeguarding his home for his family? He can with Lutheran Brotherhood's Mortgage Redemption Plan.

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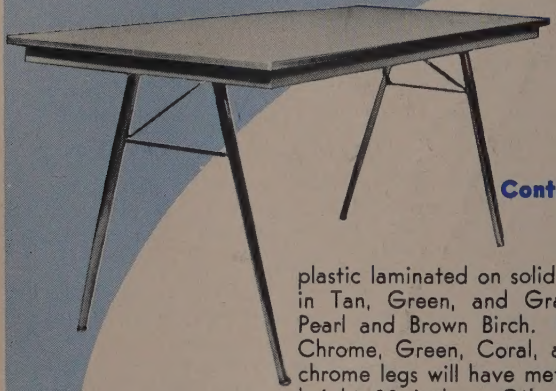

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Tapered legs fold und table. Table tops Panely plastic laminated on solid Fir plywood. Tops availab in Tan, Green, and Gray Linen; Gray Mother-o Pearl and Brown Birch. Frame and legs available Chrome, Green, Coral, and Blue (except tables wi chrome legs will have metallic gray aprons). Standa height 30 inches. Other heights available from inches up at no extra cost. (Specify height wh ordering.) Top 96" x 36". Weight 82 lbs. (Appro **(NXTC1)** **$45.**

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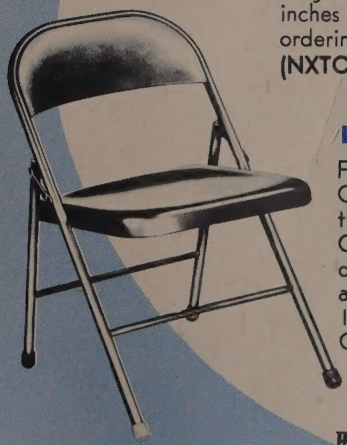

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